



CONFERENCE ON
INTER-ASIAN CONNECTIONS III: HONG KONG

June 6-8, 2012



WELCOME

We are delighted to welcome you to the conference on **Inter-Asian Connections III: Hong Kong**. With this third conference in the series (Dubai 2008, Singapore 2010), we hope that we have succeeded in creating an important venue that enables the intersection of research agendas and the networking of researchers to develop new paradigms on Asian pasts, presents, futures and global connections.

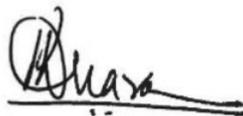
The conference is the product of an active collaboration with three main partners (NUS, HKIHS and SSRC) and several supporting institutions, as detailed in the acknowledgements section. The event is also part of the Centenary celebrations of the University of Hong Kong. Following the conference, we look forward to further expanding the network of institutions participating in this initiative and to begin putting in place new modalities and inter-conference activities for linking research, training and teaching on Inter-Asian themes as well as the development of collaborative research groups. We also plan to redesign the initiative website to become a tool for networking and dissemination of research.

Through the exciting themes presented at this third conference in Hong Kong, we continue exploring new dimensions of the varied connections and continuums that criss-cross the Asian expanse, connecting its many parts with one another and with the globe. We thank the Workshop Directors for their hard work in conceptualizing their themes and helping us attract a wide variety of excellent paper contributions.

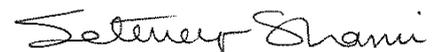
So, welcome to Hong Kong and to the University of Hong Kong. We hope that you will enjoy and profit from all the activities of the conference.



Angela Ki Che Leung
Hong Kong Institute for the
Humanities and Social Sciences,
The University of Hong Kong



Prasenjit Duara
National University of Singapore



Seteney Shami
Social Science Research Council

ACKNOWLEDGEMENTS

Angela Ki Che Leung would like to thank Helen Siu, the then Honorary Director of the Hong Kong Institute for the Humanities and Social Sciences, for her invaluable support of and advice on this initiative. She also thanks the Vice-Chancellor of the University of Hong Kong, Tsui Lap-chee, and the University's senior management for their unstinting support to the Institute. She is most grateful to the Institute's Executive Committee, Advisory Board, donors, colleagues and friends for appreciating our unconventional academic agenda and for providing institutional guidance. Special thanks to the Institute's staff for their thoughtful planning and hard work.

Prasenjit Duara would like to thank Deputy President of Research at NUS, Barry Halliwell for his continued support of IAC over the years. Additionally, Professor Robbie Goh, Vice Dean of Special Duties and International Relations has also been very active in his support. Finally, without the help of Brenda Lim, Valerie Yeo and her events team at the Asia Research Institute (ARI), NUS, we could not have continued this notable collaboration between NUS, SSRC and HKU.

Seteney Shami would like to thank SSRC President Craig Calhoun for his enthusiastic support of this initiative as well as Executive Director, Mary McDonnell for her advice and guidance throughout the organizing process. A special thanks to Holly Danzeisen for organizational and substantive support. Finally, a note of gratitude to Srirupa Roy, now with the University of Göttingen, who has fully participated in shaping this initiative from its very beginning.

All three Organizing Partners thank the Lee Hysan Foundation, the Chiang Ching-kuo Foundation for International Scholarly Exchange, and the South Asian Studies Council at Yale University for their generous financial support.

ORGANIZING PARTNERS

HONG KONG INSTITUTE FOR THE HUMANITIES AND SOCIAL SCIENCES

Website: <http://www.ihss.hku.hk>

The Hong Kong Institute for the Humanities and Social Sciences was established in 2001 at the University of Hong Kong. It aims at promoting innovative, multi-disciplinary, and inter-institutional research and teaching in the humanities and social sciences related to China in the world, with special focus on the humanities in medicine, technology and science, and on inter-Asia connections. It creates multi-layered platforms for a critical community of scholars to share experiences across the globe. Its outreach programs and commissioned projects connect with policy and business professionals.

It is also the Institute's mission to nurture young scholars in the humanities and social sciences by providing a vigorous interdisciplinary and international research environment. The Institute also developed a new postgraduate program on China in the world, with an initial focus on medicine, science and technology in East Asia. Built across HKU faculties and schools, this program will be offered from the year of 2012-13.

The Institute is blessed by the commitment and hard work of students, staff and colleagues, and the generous support of public and private funds. It promises to provide an ever robust platform for Asian and China studies, well connected at The University of Hong Kong and with global academic partners, and endeavors at attracting more talented researchers to the region.

THE UNIVERSITY OF HONG KONG

Website: <http://www.hku.hk>

The University of Hong Kong (HKU) was established in 1911 with a mission to attract and nurture outstanding scholars from around the world through excellence and innovation in learning and teaching, research and knowledge exchange, contributing to the advancement of society and the development of leaders through a global presence, regional significance and engagement with the rest of China. It has faculties in Arts, Architecture, Law, Social Sciences, Business and Economics, Science, Education, Medical Sciences and Engineering. In 2011, there were 22,260 students (11,255 undergraduates, 11,005 postgraduates), among which 33% were international students. There were 988 professoriate staff members with over 57% recruited overseas. As a comprehensive university, HKU is able to support a diverse range of research interests. The quality of its work enables it to attract more research funding than any other universities in Hong Kong.

SOCIAL SCIENCE RESEARCH COUNCIL

<http://www.ssrc.org/>

The Social Science Research Council (SSRC) is an independent, nonprofit international organization founded in 1923. It nurtures new generations of social scientists, fosters innovative research, and mobilizes necessary knowledge on important public issues.

The SSRC pursues its mission by working with practitioners, policymakers, and academic researchers in the social sciences, related professions, and the humanities and natural sciences. With partners around the world, we build interdisciplinary and international networks, link research to practice and policy, strengthen individual and institutional capacities for learning, and enhance public access to information. We award fellowships and grants, convene workshops and conferences, conduct research and participate in research consortia, sponsor scholarly exchanges, and produce print and online publications.

Under the leadership of Craig Calhoun (1999-present), the SSRC has focused on conflict and peacebuilding, development and social change, the public sphere, knowledge and learning, and strengthening global social science, with close to thirty major programs within these five program areas. Topics past and present include academia and the public sphere, American human development, digital media and learning, the environment and health in China, international migration, media reform, the privatization of risk, religion and international affairs, scholarship in Eurasia, and the challenges posed by HIV/AIDS in Africa, Russia, and around the world. We also offer a number of

prestigious fellowships for researchers doing promising work in the social sciences and related disciplines. Our largest fellowship program, the International Dissertation Research Fellowship (IDRF), funds graduate students for research across the globe.

The SSRC is guided by the belief that justice, prosperity, and democracy all require better understanding of complex social, cultural, economic, and political processes and committed to the idea that social science can produce necessary knowledge—necessary for citizens to understand their societies and necessary for policymakers to decide on crucial questions.

The Humanities and Social Sciences (HSS)

Division in the Office of the Deputy President (Research and Technology)

NATIONAL UNIVERSITY OF SINGAPORE (NUS)

Website: <http://www.nus.edu.sg/dpr/hss/index.htm>

The HSS office seeks to oversee and co-ordinate the many research projects undertaken at the university in HSS (Faculty of Arts and Social Sciences) and allied areas such Business, Law, Public Policy, Design and Environment and Social Computing as well as in the various research institutes (RICs) at NUS such as Asia Research Institute (ARI), East Asian Institute (EAI), Institute of South Asian Studies (ISAS), Middle East Institute (MEI) and the recently established Global Asia Institute (GAI). HSS research in NUS research is certainly not limited to Asia. But given the extensiveness of Asian research conducted in the university, the strategic thrust of HSS is to co-ordinate research on different parts of Asia in NUS to maximize its impact.

The HSS office administers and supervises the research funding process at NUS for Academic Research Fund (ARF) and HSS research projects, faculty research fellowships, and reading groups, among others. The website also lists the events and conferences sponsored or co-sponsored by the HSS office.

Our goal is to publicize the research process and, where permissible, the results and resources that have emerged from these endeavours. These include conference and workshop schedules and programs as well as available lectures and working papers. HSS would also like to make available, whenever possible, the collaborative efforts and results of research conducted by NUS researchers with partners across the globe.

ASIA RESEARCH INSTITUTE (ARI)

Website: <http://www.ari.nus.edu.sg>

ARI was established as a university-level institute in July 2001 as one of the strategic initiatives of the National University of Singapore (NUS). It aims to provide a world-class focus and resource for research on the Asian region, located at one of its communication hubs. ARI engages the social sciences broadly defined, and especially interdisciplinary frontiers between and beyond disciplines. Through frequent provision of short-term research appointments it seeks to be a place of encounters between the region and the world. Within NUS it works particularly with the Faculties of Arts and Social Sciences, Business, Law and Design, the Lee Kuan Yew School of Public Policy and the other Asia research institutes to support conferences, lectures, and graduate study at the highest level.

Home to a strong team of full-time researchers, the ARI provides support for doctoral and postdoctoral research, conferences, workshops, seminars, and study groups. It welcomes visiting scholars who wish to conduct their research on Asia in Singapore, and encourages collaboration with other Asian research institutes worldwide.

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INTER-ASIAN CONNECTIONS III: HONG KONG

| WEDNESDAY, 6 JUNE 2012 | | | | | | |
|------------------------|--|---|---|--|--|---|
| 9:00 – 9:30 AM | REGISTRATION & RECEPTION (Hui Pun Hing Lecture Hall, LE 1, Library Extension Building) | | | | | |
| 9:30 – 10:15 AM | OPENING REMARKS Roland T. Chin Deputy-Vice-Chancellor and Provost, The University of Hong Kong Angela Ki Che Leung Director and Chair Professor, HKIHSS, The University of Hong Kong | | | | | |
| 10:15–11:00 AM | OVERVIEW Seteney Shami Program Director, Social Science Research Council, USA | | | | | |
| 11:00 AM –12:15 PM | PLENARY I: INTERPRETING HONG KONG Margaret Ng Member of the Legislative Council of the HKSAR Stephen Vines Independent journalist, writer and businessman Chairperson: Helen Siu Yale University and Hong Kong Institute for the Humanities and Social Sciences, The University of Hong Kong | | | | | |
| 12:15 – 1:30 PM | LUNCH (Maxim's FOOD ² 4/F, Chong Yuet Ming Amenities Centre) | | | | | |
| 1:30 – 5:00 PM | WORKSHOP MEETING 1 | | | | | |
| | LE 2 | LE 3 | LE 4 | LE 6 | LE 7 | LE 8 |
| | WORKSHOP Anatomies of Knowledge: Medicine, Science, and Health in Asia | WORKSHOP Asian Crossings, 1789-1914 | WORKSHOP Just Society at Last? Ideals and Projects of the Common Good across Asia | WORKSHOP Networks of Religious Learning and the Dissemination of Religious Knowledge across Asia | WORKSHOP Shifting Geopolitical Ecologies and New Spatial Imaginaries | WORKSHOP Sustainability and Citizenship in Asian Cities |
| | Angela Leung The University of Hong Kong | Ross Forman University of Warwick | Syed Muhd Khairudin Aljunied National University of Singapore | Christophe Jaffrelot Centre d'Etudes et de Recherches Internationales, Sciences Po | Çağlar Keyder Boğaziçi University | Anne M. Rademacher New York University |
| | Izumi Nakayama The University of Hong Kong | Julia Kuehn The University of Hong Kong | Morgan Y. Liu The Ohio State University | Mirjam Künkler Princeton University | Ravi Arvind Palat State University of New York at Binghamton | K. Sivaramakrishnan Yale University Billy Kee-long So Hong Kong University of Science and Technology |
| 3:00 – 3:30PM | TEA BREAK (Hui Pun Hing Lecture Theatre Foyer, LE 1, Library Extension Building) | | | | | |
| 6:30 PM | WELCOME DINNER (Senior Common Room, 14/F., K K Leung Building) | | | | | |
| 9:00 PM | BUS TRANSFER BACK TO HOTEL | | | | | |

| THURSDAY, 7 JUNE 2012 | | | | | | |
|------------------------------|--|--|--|---|---|--|
| 9:00 AM – 1:00 PM | WORKSHOP MEETING 2 | | | | | |
| | LE 2 | LE 3 | LE 4 | LE 6 | LE 7 | LE 8 |
| | WORKSHOP Anatomies of Knowledge: Medicine, Science, and Health in Asia | WORKSHOP Asian Crossings, 1789-1914 | WORKSHOP Just Society at Last? Ideals and Projects of the Common Good across Asia | WORKSHOP Networks of Religious Learning and the Dissemination of Religious Knowledge across Asia | WORKSHOP Shifting Geopolitical Ecologies and New Spatial Imaginaries | WORKSHOP Sustainability and Citizenship in Asian Cities |
| 11:00 – 11:30 AM | TEA BREAK (Hui Pun Hing Lecture Hall Foyer, LE 1, Library Extension Building) | | | | | |
| 1:00 – 2:00 PM | LUNCH (Maxim's FOOD ² 4/F, Chong Yuet Ming Amenities Centre) | | | | | |
| 2:00 – 6:00 PM | WORKSHOP MEETING 3 | | | | | |
| | LE 2 | LE 3 | LE 4 | LE 6 | LE 7 | LE 8 |
| | WORKSHOP Anatomies of Knowledge: Medicine, Science, and Health in Asia | WORKSHOP Asian Crossings, 1789-1914 | WORKSHOP Just Society at Last? Ideals and Projects of the Common Good across Asia | WORKSHOP Networks of Religious Learning and the Dissemination of Religious Knowledge across Asia | WORKSHOP Shifting Geopolitical Ecologies and New Spatial Imaginaries | WORKSHOP Sustainability and Citizenship in Asian Cities |
| 3:30 – 4:00 PM | TEA BREAK (Hui Pun Hing Lecture Theatre Foyer, LE 1, Library Extension Building) | | | | | |
| 6:30PM | BUS TRANSFER BACK TO HOTEL | | | | | |

| FRIDAY, 8 JUNE 2012 | |
|----------------------------|--|
| 8:30 AM | REGISTRATION FOR PLENARY II (Rayson Huang Theatre Foyer, The University of Hong Kong) |
| 9:00 – 11:30 AM | PLENARY II: WORKSHOP DIRECTORS CONCLUSIONS AND FUTURE DIRECTIONS |
| | Chairperson: Srirupa Roy , University of Göttingen |
| 11:30 AM – 1:15 PM | LUNCH (Maxim’s FOOD ² 4/F, Chong Yuet Ming Amenities Centre) |
| 1:00-1:30 PM | REGISTRATION FOR PLENARY III AND IV (Rayson Huang Theatre Foyer, The University of Hong Kong) |
| 1:30 – 3:30 PM | PLENARY III: INTERASIA, THEN AND NOW |
| | Chairperson: Michael Feener , National University of Singapore |
| | Finbarr Barry Flood , New York University Takeshi Hamashita , Sun Yat-sen University Engseng Ho , Duke University |
| 3:30 – 4:00 PM | TEA BREAK (Rayson Huang Theater Foyer) |
| 4:00 – 6:00 PM | PLENARY IV: CHINA IN ASIA, THEN AND NOW |
| | Chairperson: Prasenjit Duara , National University of Singapore |
| | Helen Siu , Yale University and The University of Hong Kong Wang Gungwu , National University of Singapore Xiang Biao , University of Oxford |
| 6:00 – 6:30 PM | CLOSING REMARKS |
| | Prasenjit Duara , National University of Singapore Angela Leung , The University of Hong Kong Seteney Shami , Social Science Research Council |
| 7:00 PM | BUS TRANSFER BACK TO HOTEL |

DAY 1 AGENDA - WEDNESDAY, 6 JUNE 2012

- 9:00 – 9:30 AM **REGISTRATION**
(Hui Pun Hing Lecture Hall Foyer, Library Extension Building)
- 9:30 – 10:15 AM **OPENING REMARKS** (Hui Pun Hing Lecture Hall, LE 1, Library Extension Building)
Open to HKU pre-registered attendees
- Roland T. Chin, *Deputy Vice-Chancellor and Provost, The University of Hong Kong*
Angela Ki Che Leung, *The University of Hong Kong*
- 10:15-11:00 AM **OVERVIEW**
Seteney Shami, *Social Science Research Council*
- 11:00-12:15 AM **PLENARY I: INTERPRETING HONG KONG**
Margaret Ng, *Member of the Legislative Council of the HKSAR*
Stephen Vines, *Independent journalist, writer and businessman*
Chairperson: Helen Siu, *Yale University and The University of Hong Kong*
- 12:15 – 1:30 PM **LUNCH** (Maxim’s FOOD² 4/F, Chong Yuet Ming Amenities Centre)
- 1:30 – 5:00 PM **WORKSHOP MEETINGS** (various locations)
Each workshop meets in closed sessions and begins with a conceptual overview presented by the workshop director(s), followed by presentations of papers and general discussion.
- Anatomies of Knowledge: Medicine, Science, and Health in Asia**
Room LE 2, Library Extension Building
- Asian Crossings, 1789-1914**
Room LE 3, Library Extension Building
- Just Society at Last? Ideals and Projects of the Common Good across Asia**
Room LE 4, Library Extension Building
- Networks of Religious Learning and the Dissemination of Religious Knowledge across Asia**
Room LE 6, Library Extension Building
- Shifting Geopolitical Ecologies and New Spatial Imaginaries**
Room LE 7, Library Extension Building
- Sustainability and Citizenship in Asian Cities**
Room LE 8, Library Extension Building
- 3:00 – 3:30 PM Tea Break (Hui Pun Hing Lecture Hall Foyer, Library Extension Building)
- 6:30 PM **WELCOME DINNER**
(Senior Common Room, 14/F., K K Leung Building, The University of Hong Kong)
- 9:00 PM Bus transfer to hotel

DAY 2 AGENDA - THURSDAY, 7 JUNE 2012

9:00 – 1:00 AM **WORKSHOP MEETINGS**

Anatomies of Knowledge: Medicine, Science, and Health in Asia
Room LE 2, Library Extension Building

Asian Crossings, 1789-1914
Room LE 3, Library Extension Building

Just Society at Last? Ideals and Projects of the Common Good across Asia
Room LE 4, Library Extension Building

Networks of Religious Learning and the Dissemination of Religious Knowledge across Asia
Room LE 6, Library Extension Building

Shifting Geopolitical Ecologies and New Spatial Imaginaries
Room LE 7, Library Extension Building

Sustainability and Citizenship in Asian Cities
Room LE 8, Library Extension Building

11:00 – 11:30 AM Tea Break (Hui Pun Hing Lecture Hall Foyer, Library Extension Building)

1:00 – 2:00 PM **LUNCH** (Maxim's FOOD² 4/F, Chong Yuet Ming Amenities Centre)

2:00 – 6:00 PM **WORKSHOP MEETINGS**

Anatomies of Knowledge: Medicine, Science, and Health in Asia
Room LE 2, Library Extension Building

Asian Crossings, 1789-1914
Room LE 3, Library Extension Building

Just Society at Last? Ideals and Projects of the Common Good across Asia
Room LE 4, Library Extension Building

Networks of Religious Learning and the Dissemination of Religious Knowledge across Asia
Room LE 6, Library Extension Building

Shifting Geopolitical Ecologies and New Spatial Imaginaries
Room LE 7, Library Extension Building

Sustainability and Citizenship in Asian Cities
Room LE 8, Library Extension Building

3:30 – 4:00 PM Tea Break (Hui Pun Hing Lecture Hall Foyer, Library Extension Building)

6:30 PM Bus transfer to hotel

DAY 3 AGENDA - FRIDAY, 8 JUNE 2012

Rayson Huang Theatre, The University of Hong Kong

All events open to general public, pre-registration required.

8:30 – 9:00 AM **Registration for Plenary II**
(Rayson Huang Theatre Foyer, The University of Hong Kong)

9:00 – 11:30 AM **PLENARY II: Workshop Directors Conclusions and Future Directions**
Workshop Directors will summarize the main lines of discussion pursued within their workshop and their plans for future research and scholarly collaboration

Followed by Q&A

Chairperson: Srirupa Roy, *University of Göttingen*

11:30 – 1:15 AM **LUNCH** (Maxim's FOOD² 4/F, Chong Yuet Ming Amenities Centre)

1:00-1:30 PM **Registration for Plenary III and IV**
(Rayson Huang Theatre Foyer, The University of Hong Kong)

1:30 – 3:30 PM **PLENARY III: InterAsia, Then and Now**

Finbarr Barry Flood, *New York University*
Takeshi Hamashita, *Sun Yat-sen University*
Engseng Ho, *Duke University*

Our previous InterAsia conferences in Dubai and Singapore were very successful in expanding the geographies and temporalities of interconnections across Asia, with scholars reporting dense networks and multiple dimensions of social life subsisting across the region. In Plenary III in Hong Kong this year, we take stock of the ways in which scholars working with the far horizons of an InterAsian perspective are revitalizing relations between area studies and the disciplines (such as literature, art history, anthropology, history and economics). Their studies bring a dynamic approach to areas by starting not with the large spaces, but rather with the smaller things moving through them. Thus methodological approaches attuned to the mobility of cosmopolitan and vernacular languages, texts, material objects of art, ritual or trade, chains of communication or credit, and human beings of all stripes, are able to show how our InterAsian social and cultural spaces and histories have been shaped and reshaped by processes now understood through concepts such as transculturation, translation, hybridity, exchange and circulation. Paired with a new geographical sensibility, these methods and concepts are now bringing into view social formations –whether old or emerging, expanded or contracted, exploratory or entangled-- which promise to be as suggestive, seductive or even compelling as our inherited ones of regions, religions, nations, empires, dynasties, states and civilizations. In Plenary Session III, we rejoin our InterAsia conversation with this new conceptual vocabulary, and in Session IV the conversation extends to China in Asia, Then and Now.

Chairperson: Michael Feener, *National University of Singapore*

3:30 – 4:00 PM Tea Break (Rayson Huang Theater Foyer, The University of Hong Kong)

DAY 3 AGENDA - FRIDAY, 8 JUNE 2012

4:00 – 6:00 PM **PLENARY IV: China in Asia, Then and Now**
Helen Siu, *Yale University and The University of Hong Kong*
Wang Gungwu, *National University of Singapore*
Xiang Biao, *University of Oxford*

China in recent years has of course become central to the global economy, but Asia continues to be of great importance to China. Central, East and Southeast Asia have been the routes to and sources of Chinese power and wealth. Asia has also become significantly tied to the fortunes of the Chinese economy. At the same time there is much concern in the region about the peaceful rise of China. Considerable effort is being expended, for example, to smooth relations between China and India, China and Vietnam or China and Japan. China's global expansion in business, tourism, investments and so on have also created important social and economic repercussions in many parts of Asia and beyond, such as the Gulf region and Africa.

This is of course hardly the first time that China has exercised a commanding position in this broadly connected region we name "Asia". It occupied a central position intermittently from the Tang through the Qing dynasties (from circa 7thc to 18thc). Politically and culturally, Chinese power expressed a very different style of centrality through the imperial tribute economic system, weaker potential of military sanctions, and great religious, scientific-technical and cultural exchanges, particularly through private trade and emigrations and the accompanying educational and religious practices.

How can we think of China-Asian relations in the long-term? Can the earlier order give us clues to the present or not? Is the past mobilizable for the future? Shall we retune our analytical focus from East-West relations to East-East or East-South dynamics?

Chairperson: Prasenjit Duara, *National University of Singapore*

6:00 – 6:30 PM **CLOSING REMARKS**
Prasenjit Duara, *National University of Singapore*
Angela Leung, *The University of Hong Kong*
Seteney Shami, *Social Science Research Council*

7:00 PM Bus Transfer to hotel

PLENARY AND KEYNOTE SPEAKER BIOS

Roland CHIN Tai-hong (JP, BBS) is Deputy Vice-Chancellor and Provost, Chair Professor of Computer Science of the University of Hong Kong. He is currently Chairman of the Research Grants Council and the Board Chairman of HKEdCity. He is also a Trustee of the Croucher Foundation, and a Member of the Steering Committee on Innovation & Technology, the Commission on Strategic Development of the HKSAR Government, and UGC Research Assessment Exercise Group. Prior to joining HKU in 2010, he was Vice-President for Research and Development (2003-2006) and Vice-President for Academic Affairs (Deputy President) (2007-2010) at HKUST. He worked at the NASA Goddard Space Flight Center in Maryland, US (1979-1981), and was Professor at the University of Wisconsin-Madison (1981-1995).

Prasenjit DUARA is a historian of China and more broadly of Asia in the twentieth century. He also writes on historical thought and historiography. Duara was professor and chairman of the History department at the University of Chicago. Since 2008 he has been Director of Research in Humanities and Social Sciences at the National University of Singapore where he is also the Raffles Professor of Humanities and Director of the Asia Research Institute. Among his books are *Rescuing History from the Nation* (1995), *Sovereignty and Authenticity: Manchukuo and the East Asian Modern* (2003), an edited volume on Decolonization (Routledge, 2004), and *Culture, Power and the State: Rural North China, 1900-1942* (1988), which won the Fairbank Prize of the AHA and the Levenson Prize of the AAS. In 2009 he published a collection of his essays, *The Global and the Regional in China's Nation-Formation* (Routledge). Duara's essay, "Asia Redux: Conceptualizing a Region for our Times" (JAS 2010) may be accessed at http://journals.cambridge.org/repo_A79UNji6. His work has been widely translated into Chinese, Japanese and Korean.

R. Michael FEENER is Research Leader of the Religion & Globalisation Cluster at the Asia Research Institute, and Associate Professor of History at the National University of Singapore. His primary areas of research deal with the intellectual and cultural history of Islam, with a focus on Islamic law and society. Born in Salem, Massachusetts, he was trained in Islamic Studies and foreign languages at Boston University, Cornell, and the University of Chicago, as well as in Indonesia, Egypt, and the Yemen. He is currently completing work on a study of the implementation of Islamic law in contemporary Aceh. His previous books include *Muslim Legal Thought in Modern Indonesia* (2007), *From the Ground Up: Perspectives on Post-Tsunami and Post-Conflict Aceh*, and *Mapping the Acehnese Past* (with Patrick Daly and Anthony Reid, 2011 and 2012), *Islamic Connections: Muslim Societies of South and Southeast Asia* (with Terenjit Sevea, 2009), *Islamic Law in Contemporary Indonesia: Ideas and Institutions* (with Mark Cammack, 2007), and *Islam in World Cultures: Comparative Perspectives* (2004). He is currently a Visiting Research Fellow at the Kyoto University Center for Southeast Asian Studies.

Finbarr Barry FLOOD is William R. Kenan Jr. Professor of Humanities at the Institute of Fine Arts and Department of Art History, New York University. His research interests include Islamic architectural history and historiography, cross-cultural dimensions of material culture, image theory, optical technologies, and Orientalism. Among his recent publications are a contribution to "Roundtable: The Global before Globalization," *October* (133, Summer, 2010), a short essay on anthropomorphism (*Art Bulletin* 94/, March 2012) and essay contributions to the exhibition catalog *Byzantium and Islam: Age of Transition* (Metropolitan Museum of Art, 2012). Recent books include *Objects of Translation: Material Culture and Medieval "Hindu-Muslim" Encounter*, (2009), awarded the 2011 Ananda K. Coomaraswamy Prize of the Association for Asian Studies for the best English-language book on South Asia, and *Globalizing Cultures: Art and Mobility in the Eighteenth Century* (*Ars Orientalis* 39, 2011), co-edited with Nebahat Avcioglu. His current book project is provisionally entitled *Islam and Image: Polemics, Theology and Modernity*.

Takeshi HAMASHITA is Dean and Professor of School of Asia-Pacific Studies, Sun Yat-sen University, Guangzhou, China; Honorary Professor, of Institute of Oriental Culture, University of Tokyo in Japan. He is a distinguished economic historian of Asia. His professional experience included lectureships in the Faculty of Economics in Hitotsubashi University and at the Institute of Oriental Culture of the University of Tokyo. He rose to head the Institute of Oriental Culture over the period 1996-98. He subsequently assumed a professorship at the Center for Southeast Asian Studies, Kyoto University and later at Ryukoku University. In 2007, Hamashita was appointed as Professor and Dean of the School of Asia-Pacific Studies, Sun Yat-Sen University, Guangzhou. Researching and lecturing in the Japanese, Chinese, and English languages, Hamashita has worked on banking history in China, remittance practices among Chinese and Indian overseas communities, the tea trade, treaty port networks. In

addition, he engages with wider regional histories of Asia, including how the traditional modes of East Asian international interaction have affected modern Asia. In more recent years, he has concentrated on the study of maritime networks in Asia and has been heavily involved in research on Ryukyu as well as its major historical source -- the Rekidai Hoan. He serves on the "The Rekidai Hoan [Lidai Baoan]" Editorial Board under the Okinawa Prefectural Board of Education.

Engseng HO is Professor of Anthropology and Professor of History at Duke University in the U.S. He was previously Professor of Anthropology at Harvard, and Senior Scholar at the Harvard Academy for International and Area Studies. He is a specialist on Arab/Muslim diasporas across the Indian Ocean, and their relations with western empires, past and present. His writings include *The Graves of Tarim, Genealogy and Mobility across the Indian Ocean*, and "Empire through Diasporic Eyes: A View from the Other Boat," *Comparative Studies in Society and History* 46 (2), 2004.

Margaret NG is a Member of the Legislative Council of the HKSAR and a practising barrister in Hong Kong. She was first elected to the Legislative Council in 1995, representing the Legal Functional Constituency made up of all barristers, solicitors and government lawyers. She was returned by the same constituency successively in 1998, 2000, 2004 and 2008. She is also a noted commentator and writer in both English and Chinese. She served as Publisher of the Ming Pao News from 1988 – 1990, and as Deputy Editor-in-Chief from 1986 - 1987. She is the author of more than 12 Chinese titles. Miss Ng has a long list of past service in public committees including the Central Policy Unit (1989 – 90) and the Operation Review Committee of the ICAC (1999 – 2004). She received her law degree from the University of Cambridge and PCLL from the University of Hong Kong. She holds a doctorate in philosophy from Boston University. She received her bachelor's and master's degrees in philosophy from the University of Hong Kong. She is a founding member of the Civic Party.

Helen SIU, Ph.D. Stanford, is a professor of anthropology, and former Chair of the Council on East Asian Studies, at Yale University and Mok Hing-Yiu Distinguished Visiting Professor of the University of Hong Kong. Her teaching interests are political and historical anthropology, urban and global culture change. Since the 1970s, she has conducted fieldwork in South China, exploring the nature of the socialist state, the refashioning of identities through rituals, festivals and commerce. Lately, she explores the rural-urban divide in China, cross-border dynamics in Hong Kong, historical and contemporary Asian connections. She served on the University Grants Committee (1992-2001) and the Research Grants Council (1996-2001) in Hong Kong, for which she received the Bronze Bauhinia Star. In the U.S. she has served on the Committee for Advanced Study in China and the Nationals Screening Committee for Fulbright awards in the U.S. She is on the international advisory board of the Institute for Chinese Studies at the Chinese University of Hong Kong, and has recently joined the advisory board of the Alexander von Humboldt Foundation in Germany. In 2001, she established the Hong Kong Institute for the Humanities and Social Sciences at the University of Hong Kong, and served as honorary director until end of 2010. She remains chairperson of its Executive Committee. Her monograph and co-edited volumes include *Mao's Harvest: Voices of China's New Generation* (Oxford 1983, co-editor Zelda Stern); *Furrows: Peasants, Intellectuals and the State* (Stanford 1990); *Down to Earth: The Territorial Bond in South China* (Stanford 1995, co-editor David Faure); *Agents and Victims in South China: Accomplices in Rural Revolutions* (Yale 1989); *Empire at the Margins: Culture, Ethnicity and Frontier in Early Modern China* (California 2006, co-editors Pamela K. Crossley and Donald Sutton); *SARS: Reception and interpretation in Three Chinese Cities* (Routledge 2007, co-editors Deborah Davis); *Hong Kong Mobile: Making a Global Population* (Hong Kong University Press 2008, co-editor Agnes Ku); *Merchants' Daughters: Women, Commerce and regional Culture in South China* (Hong Kong University Press 2010).

WANG Gungwu is Professor of National University of Singapore University (formerly Director, East Asian Institute) and Emeritus Professor of Australian National University. His recent books in English include *Community and Nation: China, Southeast Asia and Australia* (1992); *The Chinese Way; China's Position in International Relations* (1995); *The Chinese Overseas: From Earthbound China to the Quest for Autonomy* (2000); *Don't Leave Home: Migration and the Chinese* (2001); *Anglo-Chinese Encounters since 1800: War, Trade, Science and Governance* (2003); *Diasporic Chinese Ventures* Edited by Gregor Benton and Liu Hong (2004). His forthcoming book is *Renewal and Revolution: the Chinese State in the Global Age*. He also edited *Global History and Migrations 1997*; *Nation-building: Five Southeast Asian Histories* (2005) and (with Zheng Yongnian) *China and the New International Order* (2008). He is a Fellow and former President of the Australian Academy of the Humanities; Commander of the British Empire; Foreign Honorary Member of the American Academy of Arts and Science. In Singapore, he is Chairman of the East Asian Institute, the Institute of Southeast Asian Studies and the Lee Kuan Yew School of Public Policy. Professor Wang received his B.A. (Hons.) and

M.A. degrees from the University of Malaya in Singapore, and his Ph.D. at the University of London (1957). From 1986 to 1995, he was Vice-Chancellor of the University of Hong Kong.

XIANG Biao is a University Lecturer in Social Anthropology at the University of Oxford, and the Director of the MSc programme in Migration Studies, and currently a visiting fellow at Asia Research Institute, National University of Singapore. Born and brought up in south China, he received his BA and MA education in Sociology from Peking University, China, and D.Phil (Ph.D.) in social anthropology from Oxford. Xiang is the author of *Making Order from Transnational Migration* (Princeton University Press, forthcoming), *Return: Nationalizing Transnational Mobility in Asia* (co-edited with Brenda Yeoh and Mika Toyota, Duke University Press, forthcoming); *Global "Body Shopping"* (Princeton University Press, 2007; winner of 2008 Anthony Leeds Prize; Chinese by Peking University Press 2012), *Transcending Boundaries* (Chinese by Sanlian Press, 2000; English by Brill Academic Publishers, 2005) and over 40 articles in both English and Chinese, and in both academic journals and the public media. A number of articles were translated in French, Spanish and Italian.

ORGANIZING PARTNER BIOS

Prasenjit DUARA is a historian of China and more broadly of Asia in the twentieth century. He also writes on historical thought and historiography. Duara was professor and chairman of the History department at the University of Chicago. Since 2008 he has been Director of Research in Humanities and Social Sciences at the National University of Singapore where he is also the Raffles Professor of Humanities and Director of the Asia Research Institute. Among his books are *Rescuing History from the Nation* (1995), *Sovereignty and Authenticity: Manchukuo and the East Asian Modern* (2003), an edited volume on *Decolonization* (Routledge, 2004), and *Culture, Power and the State: Rural North China, 1900-1942* (1988), which won the Fairbank Prize of the AHA and the Levenson Prize of the AAS. In 2009 he published a collection of his essays, *The Global and the Regional in China's Nation-Formation* (Routledge). Duara's essay, "Asia Redux: Conceptualizing a Region for our Times" (JAS 2010) may be accessed at http://journals.cambridge.org/repo_A79UNji6. His work has been widely translated into Chinese, Japanese and Korean.

Angela Ki Che LEUNG is Chair professor of History, Joseph Needham-Philip Mao Professor in Chinese History, Science and Civilization, and Director of the Hong Kong Institute for the Humanities and Social Sciences, The University of Hong. She received her B.A. in history at the University of Hong Kong and her doctoral degree (History) at the École des Hautes Études en Sciences Sociales, Paris. She was research fellow at the Academia Sinica of Taipei and has taught in the History Department of the National Taiwan University until 2008 when she became the Chair Professor of the History Department of the Chinese University of Hong Kong. She took up the present position in HKU in January 2011. She was the Vice-President of the Chiang Ching-kuo Foundation for International Scholarly Exchange (2004-2008), and is at present a Jury Member of the French Agence Nationale de la Recherche (the French equivalent of RGC), a Panel Member of the European Research Council, and a trustee of the D. Kim Foundation of the History of Science and Technology in East Asia. In July 2010, she was elected Academician of the Academia Sinica. She has published books and articles in English, Chinese and French on charitable organizations in the Ming-Qing period and on the history of medicine and diseases in China of the late imperial and modern periods. Her recent publications include *Leprosy in China: A History* (Columbia University Press, 2009) and *Health and Hygiene in East Asia: Policies and Publics in the Long Twentieth Century* (co-editor: Charlotte Furth) (Duke University Press, 2010).

Srirupa ROY heads the research group "State and Democracy" at the University of Göttingen's Centre for Modern Indian Studies (CeMIS). Prior to joining the Centre in September 2011 Roy was associate professor of political science at the University of Massachusetts-Amherst, and has also held postdoctoral and visiting positions at New York University and Yale University. She has been Senior Advisor for International Collaboration at the Social Science Research Council (New York), and she currently serves on the steering committee/advisory board of the Inter-Asia Program at the SSRC. Srirupa Roy is author of *Beyond Belief: India and the Politics of Postcolonial Nationalism* (Duke University Press, 2007) and co-editor of *Violence and Democracy in India* (Seagull Books, 2006) and *Visualizing Secularism: Egypt, Lebanon, Turkey, India* (University of Michigan Press, forthcoming 2012). Her articles have appeared in *Comparative Studies in Society and History*; *Media, Culture & Society*; *Journal of Asian Studies*; *Journal of Commonwealth and Comparative Politics*; *Interventions*; *South Asia*; *Contributions to Indian Sociology* and in several edited volumes. Roy's research interests include nationalism and the politics of identity; comparative-historical dynamics of state formation and transformation; democratic politics and economic liberalization. Her current project on media and democracy in India examines the impact of the Indian "television news revolution" (the dramatic growth of commercial television news channels in recent years) on democratic politics.

Seteney SHAMI is Program Director at the Social Science Research Council for InterAsia as well as the Middle East and North Africa. Originally from Jordan, she is an anthropologist with degrees from the American University in Beirut (B.A.) and the University of California, Berkeley (M.A., Ph.D.). After teaching at Yarmouk University in Jordan and establishing the first graduate department of anthropology in Jordan, she moved in 1996 to the regional office of the Population Council in Cairo as director of the Middle East Awards in Population and the Social Sciences (ME Awards). She joined the SSRC in 1999 and has also been a visiting professor at the University of California, Berkeley, Georgetown University, University of Chicago, Stockholm University and the Swedish Collegium for Advanced Study. Her research interests center around issues of identity, nationalism and globalization as well as urban cultures and politics. Recent publications include an edited volume *Publics, Politics and Participation: Locating the Public Sphere in the Middle East and North Africa* (SSRC Books 2009) and articles include "Amman is Not a City: Middle Eastern Cities in Question" in A. Cinar and T. Bender, eds. *Urban Imaginaries: Locating the Modern City* (2007), "Aqalliyya/Minority

in Modern Egyptian Discourse” In A. Tsing and C. Gluck, eds. *Words in Motion: Towards a Global Lexicon* (Duke University Press 2009) and “Occluding Difference: Ethnic Identity and the Shifting Zones of Theory on the Middle East and North Africa” (co-authored with Nefissa Naguib) in S. Slyomovics and S. Hafez, eds., *Anthropology: State of the Art* (forthcoming Indiana University Press).

Joan CHENG is Administrative Assistant at HKIHSS. She received her Master’s degree in British History from the University of Manchester, UK. Before she joined the HKIHSS in 2011, she worked at the History Department, The Chinese University of Hong Kong.

Holly DANZEISEN is Project Manager for a number of SSRC projects and programs, including the Postdoctoral Fellowship for Transregional Research and a project focused on national resource centers and the production of knowledge on world regions on U.S. campuses. She received her B.A. in political science from Wellesley College.

Jascha YU received his Ph.D. in History from Fudan University, Shanghai. His research generally concerns Contemporary German Philosophy, and Chinese Intellectual History from Late Qing to May Fourth period. Worked at the Institute of Chinese Studies, The Chinese of Hong Kong, before joining the Institute for Humanities and Social Sciences, The University of Hong Kong, 2002, currently serves in the capacity of Associate Director (Research).

LIST OF CONFERENCE WORKSHOPS

Anatomies of Knowledge: Medicine, Science, and Health in Asia

Workshop Directors:

- Angela Ki Che Leung, *Hong Kong Institute for the Humanities and Social Sciences, The University of Hong Kong*
- Izumi Nakayama, *The University of Hong Kong*

Asian Crossings, 1789-1914

Workshop Directors:

- Ross Forman, *University of Warwick*
- Julia Kuehn, *The University of Hong Kong*

Just Society at Last? Ideals and Projects of the Common Good across Asia

Workshop Directors:

- Syed Muhd Khairudin Aljunied, *National University of Singapore*
- Morgan Y. Liu, *The Ohio State University*

Networks of Religious Learning and the Dissemination of Religious Knowledge across Asia

Workshop Directors:

- Christophe Jaffrelot, *Centre d'Etudes et de Recherches Internationales, Sciences Po*
- Mirjam Künkler, *Princeton University*

Shifting Geopolitical Ecologies and New Spatial Imaginaries

Workshop Directors:

- Çağlar Keyder, *Boğaziçi University*
- Ravi Arvind Palat, *State University of New York at Binghamton*

Sustainability and Citizenship in Asian Cities

Workshop Directors:

- Anne M. Rademacher, *New York University*
- K. Sivaramakrishnan, *Yale University*
- Billy Kee-long So, *Hong Kong University of Science and Technology*

Anatomies of Knowledge: Medicine, Science, and Health in Asia

Workshop theme and Workshop Directors Bios

Angela Ki Che Leung
Hong Kong Institute for the
Humanities and Social Sciences,
The University of Hong Kong
kcleung7@hku.hk

Izumi Nakayama
The University of Hong Kong
nakayama@hku.hk

“Asia” is still used as shorthand to refer to a large, nebulous region, traditionally defined in opposition to “Western/modern.” Can “Asia” be a new *constructive* category of analysis, then, if the idea is taken out of oppositional and dichotomous relationships with the “West,” and used as a fluid, plural, maybe unique, and continuous process in the building of the contemporary global? This workshop aims to explore these ideas by focusing on the issues of medicine, science, and health. Does knowledge generated by new technologies and disease studies reinscribe “traditional” beliefs about race, ethnicity and nation, or does it contribute to a new and larger collective, broadly imagined as “Asia”?

Recent research uses the ideas of medicine, science, and health to engage the larger “Asian” identities. Leung and Furth (2010), for instance, identify the porous and interconnected relationships of the local and the global to reconceptualize East Asia. Ong and Chen (2010) use the term “Asian Biotech” to address a growing regional focus on the pursuit of biotechnology as national interest, with Asian players positioning themselves as key global actors to surpass the “West.” This workshop will examine such and other ongoing processes of redefining and reconfiguring “Asia” by focusing on three broad themes, and encourages applications from a wide range of disciplines and backgrounds.

Changing ideas/ideals, Changing Asia(s) – Since the mid nineteenth century, “modern” science and medicine, via the “West” and sometimes via Japan, had been interacting with the historically-specific local, socio-cultural perspectives and practices on the “Asian” body. How have these knowledges interfaced in the colonial/postcolonial periods, transforming and impacting the present discourse? How do the “global genealogies of scientific practices in highly local situations” (Leung and Furth, 2010) translate from the past? How are the legacies and genealogies, preserved in policies and institutions, adjusting to the shifting narratives of the rapidly transforming biotechnologies and ethics of medicine, science, and health? How are old and new ethical reasoning informed by, and forming, new modes of capitalism, nationalism, sovereignty, and the notion of “Asia”?

Biosecurity: Crises, Risks, Reactions – The insecurities and risks associated with the modern pandemics results from the continual global movements of peoples, goods, and diseases, with political, economic, and social impact. Are new diseases such as SARS, Bird Flu, H1N1 etc. considered and managed as “Asian” diseases the way cholera, plague, and leprosy were in the 19th century, or differently? How does post-colonial manipulation of international quarantine impact the notions of borders, sovereignty, citizenship, civil rights and identities in “Asia” and in individual Asian states? How does global or “Asian” economics inform quarantine politics and quarantine impact trade? How is the “Asian” element in such institutional setup integrated and interpreted?

Trials and tribulations? New and “experimental” sciences and technologies – In an age where new technologies outpace legal adaptation and ethical discourse, how do governments, corporations, academics, or other agents provide ethical, legal, political, economic oversight and protection and what are the consequences? How do indigenous medicines fit in? What kinds of historical legacies, cultural capital, religious traditions, and other value systems inform, shape and formulate shifting narratives to test and incorporate new technologies, which may transform previously-held ideas of nutrition, well-being, and reproduction of individuals, families, and communities? Genomic and stem cell research, organ farming, new reproductive technologies and birth controls, genetically-modified foods – how do these new technologies impact “Asian” identities and policies?

The three themes are not mutually exclusive, as common issues are intertwined through the broad topics of medicine, science, and health. They also point to the “Asian” historicity of knowledge, and the constantly shifting factors shaping them.

Angela Ki Che LEUNG is Chair professor of History, Joseph Needham-Philip Mao Professor in Chinese History, Science and Civilization, and Director of the Hong Kong Institute for the Humanities and Social Sciences, The University of Hong Kong. She received her B.A. in history at the University of Hong Kong and her doctoral degree (History) at the École des Hautes Études en Sciences Sociales, Paris. She was research fellow at the Academia Sinica of Taipei and has taught in the History Department of the National Taiwan University until 2008 when she became the Chair Professor of the History Department of the Chinese University of Hong Kong. She took up the present position in HKU in January 2011. She was the Vice-President of the Chiang Ching-kuo Foundation for International Scholarly Exchange (2004-2008), and is at present a Jury Member of the French Agence Nationale de la Recherche (the French equivalent of RGC), a Panel Member of the European Research Council, and a trustee of the D. Kim Foundation of the History of Science and Technology in East Asia. In July 2010, she was elected Academician of the Academia Sinica. She has published books and articles in English, Chinese and French on charitable organizations in the Ming-Qing period and on the history of medicine and diseases in China of the late imperial and modern periods. Her recent publications include *Leprosy in China: A History* (Columbia University Press, 2009) and *Health and Hygiene in East Asia: Policies and Publics in the Long Twentieth Century* (co-editor: Charlotte Furth) (Duke University Press, 2010).

Izumi Nakayama is an assistant professor in the Department of Japanese Studies, School of Modern Languages and Cultures at HKU. Her manuscript in progress is a historical study of the culture of menstruation in Japan, focusing on labor relations, medicine, and socio-cultural interpretations of the body. Her research interests include history of the body in East Asia, technology and medicine, globalization, and new reproductive technologies. Nakayama is the Sin Wai-Kin Junior Fellow at the Hong Kong Institute for Humanities and Social Sciences, where she is also an honorary assistant professor, working with the research cluster “Colonial Medicine, Science, and Contemporary Public Health.”

Anatomies of Knowledge: Medicine, Science, and Health in Asia
Workshop Paper Abstracts & Author Bios**“Curriculum Saṃskṛtam: Tradition(s) in the Gurukula and Ayurvedic College”****Anthony Cerulli, Assistant Professor, Religious Studies and Asian Studies, Hobart & William Smith Colleges**

cerulli@hws.edu

This paper explores the modern history of ayurvedic education in India, looking in particular at how and to what effect the colonial encounter of ayurvedic practitioners with purveyors of western biomedicine during British colonialism shaped the development of India's nationwide curriculum for Ayurvedic Colleges. I also examine a precolonial (and premodern) institution of medical education, the *gurukula* (“family of the teacher”), that fell into near total disuse as the western-style college became the primary place to teach Āyurveda during and after the colonial period. Today a handful of gurukulas continue to operate as institutions of medical education in south India, and the courses of study they offer differ in many ways from the standardized curriculum of the Ayurvedic College. Drawing on my fieldwork at two south Indian gurukulas and Ayurvedic Colleges in the south Indian states of Kerala, Karnataka, and Tamilnadu, I consider questions of medical synthesis and tradition formation in light of India's colonial history and, in the contemporary training of ayurvedic physicians, the changing role of the Sanskrit medical classics, which are generally seen by educators and students in the colleges and gurukulas as the cornerstone of Āyurveda.

Anthony Cerulli teaches in the Asian Studies and Religious Studies departments at Hobart and William Smith Colleges in New York. He received his Ph.D. from the University of Chicago, where he wrote a dissertation examining the associations of religion and medicine and the forms and functions of narrative in classical and medieval Sanskrit literature. He was recently awarded an NEH Fellowship for his current research project on the history of the South Indian gurukula as an institution for medical education and the roles of ritual and “the practice of texts” in the medical education of ayurvedic practitioners. In the coming year he will work on this project as a fellow at the Institut d'études avancées-Paris. His first book, *Somatic Lessons: Narrating Patienthood and Illness in Indian Medical Literature*, is forthcoming this winter.

“Global Disparity on the ‘Risks’ of Technology: ART in Asia”**Jung-Ok Ha, Senior Researcher, Institute for Gender Research, Seoul National University**

jungok@snu.ac.kr

This paper analyzes the global disparity on the risks of biomedical technology with the focus on the health of the children born through IVF (*in vitro* fertilization) technology. Like other biomedical technologies, IVF is the leading case that shows the global politics of technology in its use and research in Asia. While many Asian countries aggressively began technological development, the legislative and administrative regulations were weak compared to the enthusiasm for technological development and thus there have been some scandalous cases.

This study notes global politics at work in the recognition of and reaction to the risks of new technologies. In many Asian countries, the overall social control of technology, including risk management, is often considered as an obstacle to ‘technological advancement’ and is something that can be sacrificed in the name of technical achievement or in order to ‘catch up’ with advanced countries. In the process, the regulations already enacted in advanced countries are often omitted as such regulations are considered as something ‘unnecessary’ or are an ‘obstacle’ to technological development under the legitimizing base of ‘developmentalism’. Such notions of ‘development first’ and the need to catch-up significantly affects the following issues of technology's risks: What is considered as a risk and whom does the risk affect? How important are any countermeasures considered and how are they followed up (as collective issues or individual/exceptional issues)?

This study indicates that the risk of technology should be characterized as a social fact not as a natural fact and that technological risks are not a mere ‘side effect’ as technological development and risk are both closely intertwined. Furthermore, one can examine the meaning of technology shaping in Asia and observe an aspect of the ‘ongoing processes of reconfiguring Asia’ by investigating the social construction of risk in Asia.

Jung-Ok Ha is a senior researcher of the Institute for Gender Research at Seoul National University in South Korea. She gained her Ph.D. in sociology with her thesis analyzing the historical and structural processes of IVF technology in Korea. Her research interests include the global/local and gender politics of technology, women's health and human rights, and feminist STS. Her current research centers on the ART registry in Asia and the feminist re-appropriation of the concept '(reproductive) rights' and bioethics.

Her main articles (published in Korean) are as follows: "Criticism of the 'National Supporting Program for Infertile Couples' as the Low Fertility Rate Policy" (2012); "Pregnant Women's Decision-Making and Autonomy: Bioethics, Listening to Women's Experiences" (2010); "Reconstructing Normalcy Boundary" (2008); "Concepts of Science and Gender in Feminist STS" (2008); "An Analysis of Bioethics Discourse on Biotechnology in Korea" (2007); "The Social Control of Biomedical Technology in Korea" (2006); "The Representative and Representation of Scientific Research: The Exclusion and Under/Overrepresentation of Women" (2001); "Korean Bioengineering Technology and Gender" (2000).

"Practices of Science and Knowledge of the Indigenous in British Malaya and Malaysia"

Sandra Khor Manickam, Junior Professor, Department of Southeast Asian Studies, Goethe University at Frankfurt Am Main, Germany

manickam@em.uni-frankfurt.de

This research paper focuses on the practices of the science of race on indigenous people of Malaya in the late-nineteenth and early-twentieth century. During this period, many European anthropologists, particularly those from Britain, were engaged in the scholarly and scientific enterprise of naming and classifying indigenous peoples of the Malay Peninsula. Such research was made possible due to the colonial circumstances of the growing British presence in, and control of, the Malay states in that area.

This paper will explore how the methods of a science of race, developed primarily in the metropolises of Britain, Germany and France, were deployed in the local circumstances of the Malay Peninsula, and what that deployment entailed. Specifically, I will analyse the use of, what was at that time, the very modern and cutting edge methods of racial science such as determining skull shape and capacity, measuring eye and skin colour, and ascertaining hair characteristics. I will attempt to trace the history of the racial thinking, the attempts at basing conclusions about race solely or primarily physical measurements, and the how these attempts fell short of their mark.

This paper lays down some of the ground work for making a later analysis and comparison with present-day scientific studies of indigenous peoples, particularly those using genetic data in order to answer question about indigeneity, similarity and difference in human populations, and possible past migrations. While many of the practices analysed in this paper have been deemed "unscientific" and prejudiced by later scholars, I hope to eventually draw connections between the assumptions underpinning the work of present day geneticists and their earlier scientific predecessors. For now, this paper hopes to detail a very interesting and confronting period in the scientific study of races whose main ideas are far from behind us.

Sandra Khor Manickam is Junior Professor at the Department of Southeast Asian Studies, Goethe University of Frankfurt am Main, Germany. She received her Ph.D. from the Australian National University, and was formerly a Visiting Fellow at the Department of History, National University of Singapore. Her work focuses on the colonial history of British Malaya, with an emphasis on the history of ideas of race and colonial anthropology of indigenous peoples in the Malay Peninsula.

"Asian Cancers: Genetic Exceptionalism & Ethical Ownership in a Biocapital Frontier"

Aihwa Ong, Professor of Anthropology & Asian Studies, Department of Anthropology, University of California, Berkeley

aihwaong@berkeley.edu

Singapore's Biopolis is a leader in developing novel anti-cancer therapies targeting "Asian-specific forms of cancer": breast, stomach, throat and lung, among others. Researchers involved in an inter-Asia search for diagnostic biomarkers for differences in cancers between groups and patients perhaps unavoidably invoke ethnicity and

ancestry. By tacking back and forth between lab techniques and public statements, my paper explores the spiral of affects that are constitutive of differential relations of inheritance, bodies, knowledge and ownership when it comes to being “Asian” in a biocapital frontier.

The genomics revolution has galvanized researchers in Biopolis to develop efforts for a better understanding of cancers in the Asia-Pacific region. The quest for customized treatment directs research at differences in cancers between different ethnic groups. Two medical strategies -- population genomics and pharmacogenomics -- are discussed to show how their respective methods tend to create diagnostic biomarkers variously linked to ethnic categories. Population-based genomics is focused on group data that is associated with major diseases such as cancer. Pharmacogenomics is focused on individual patients. Molecular researchers probe specific genes in tumors that can be targeted for treatment by particular drugs. The statistical mapping of at-risk groups on the one hand, and the search for specific genetic targets on the other, variously use preexisting ethnic categories to frame or identify biomarkers.

As biomedical strategies begin connect differences in cancers to ethnic collectivities and customized treatments, they stir complex feelings about inheritable risks and vulnerabilities in public perceptions. I use “genetic exceptionalism” to describe an affective condition of vulnerability that goes beyond studies of biomedical victimization in other parts of the world. Seemingly contradictory affects of genetic vulnerability combine emotions of corporeal risk and optimistic hope in the promised medicine. The assembling of different types of ethnic-specific data also builds an “ethical ownership” of flawed bodies and genes in and outside the lab. Among researchers there is both scientific investment and cultural commitment in the search for ethnic-infused diagnostic markers. At the state level, there is commitment to the Biopolis as a cancer research frontier for populations in the region. The development of medical resources and knowledge on “Asian cancers” not only attracts big Pharma but also transmits affects that are a perverse mix of risk and hope, flaws and prestige, i.e. abstract emotions that help knit together an affective sphere of biosciences.

Aihwa Ong is Professor of Socio-cultural Anthropology and Asian studies at the University of California, Berkeley. She also serves on the Blum Center for Developing Economies and Global Metropolitan Studies at Berkeley. Her research examines how the flows of capital, technology, and peoples shape emerging global environments, cultures, and citizenship regimes in the Asia Pacific. Ong is the author of *Spirits of Resistance and Capitalist Discipline* 2nd Edition (2010); *Flexible Citizenship* (1999); *Buddha is Hiding* (2003); and *Neoliberalism as Exception* (2006). Co-edited volumes include *Global Assemblages* (2005); *Asian Biotech* (2010); and *Worlding Cities: Asian Experiments in the Art of Being Global* (2011). “What Marco Polo Forgot: Contemporary Chinese Art Reconfigures the Global” is forthcoming in *Current Anthropology*. Her writings have been translated into European languages, Japanese, and Chinese. The recipient of book awards and major grants, Ong has lectured in universities and international meetings, including the World Economic Forum, Davos (2007). She served as Chair of the US National Committee on the Pacific Science Association, 2009-2011.

“Traditional, Complementary and Alternative Medical (TCAM) in Asian Countries as Represented in Medical Journals”

Jae-Mahn Shim, Ph.D. Candidate, Department of Sociology, the University of Chicago

jmshim@uchicago.edu

The institutionalization of medicine, in general, and traditional, complementary, and alternative medicine (TCAM), in particular, varies across different societies. By analyzing an often-cited bibliographical database of medical journal articles, this paper has aimed to examine how TCAM is differentially institutionalized in East-Asian countries compared to the US (the leading medical paper producer) and what health implications different institutionalization of TCAM have for these populations. For this purpose, it has conducted three separate analyses. The first analysis utilized a matching technique applied to different relational databases and found that TCAM in East-Asian countries is practiced more narrowly targeted on certain TCAM modalities and medical conditions. The second analysis based on simple Boolean search techniques focused on how TCAM is represented in relation with biomedicine and found that potential tensions exist between the two systems of medicine in most societies. The tensions are more obvious in the US than East-Asian countries. In order to further elaborate the implications of these tensions, the last analysis which used classical content analytic techniques for the US-Japan comparison found that there is correspondence between the ways in which TCAM is institutionalized and the extent to which TCAM is effective in treating medical conditions.

This finding invites a renewed interest in how the effects of medical interventions are influenced by the very social contexts of their practice. I suggest that sociologically inspired meta-analysis is a necessary and promising strategy for addressing the question.

Jae-Mahn Shim is doctoral candidate in sociology at the University of Chicago. Inspired by a venerable sociological inquiry on social consequences of cultural and institutional diversity, his dissertation proposes a theory that stresses the extent to which health consequences of plural medical systems (e.g. the co-existence of traditional, complementary and alternative medicine (TCAM) and biomedicine) are determined by specific social contexts in which medico-theoretical and politico-cultural tensions between different medical systems are manifested and coordinated. Methodologically, it uses both quantitative and qualitative methods: a panel data analysis of 90-some countries & a comparative-historical case study of the US and Japan. On a global and transnational front, he has been examining the cultural-institutional conditions of global society/economy/polity, as well. His works have appeared in *American Sociological Review* and *International Sociology*. His interest is in the sociology of medicine/science and plural medical systems. Methodologically, he is interested in meta-analysis and qualitative comparative analysis.

“Fat territories: ‘Globesity’ and the bodily politics of comparison in India”

Harris Solomon, Assistant Professor, Department of Cultural Anthropology, Duke University

harris.solomon@duke.edu

Public health officials estimate that up to one fifth of India’s population is overweight, yet they cannot agree on a clear cause. This paper examines one popular explanation: a phenomenon called “globesity,” which frames India’s body politic as experiencing an increasing waistline and decreasing lifespan, all due to the bodily effects of overconsumption. Globesity, an amalgam of the words “globalization” and “obesity,” imagines fatness spreading through West-to-East channels of prosperity and posits that Indian and Western bodies become comparable only when they become sick. In this rendering, modern India can only be understood as a nation of premodern bodies punished with “diseases of prosperity.” The paper stems from a broader ethnographic project based in Mumbai about the tenuous relationships between food and the body in this context. It explains how globesity’s framework connects geography, causality, and irony to account for the harmful conditions of consumption, and argue for a reworking of its territorial portrait of embodied accumulation. Ultimately, it traces how local risks aggregate into epidemics, and how Asian bodies become discursively central to the global politics of food and fat.

Harris Solomon is Assistant Professor of Cultural Anthropology and Global Health at Duke University. He received his Ph.D. in Anthropology from Brown University, and his MPH in Global Health from Emory University. His primary interests involve relations between consumerism and chronic illness in urban India. As India becomes increasingly portrayed as the site of an “epidemiological transition” – a shift from infectious to chronic disease burdens said to accompany economic development – his research questions the embodied politics of accumulation. He is currently working on a book project that examines the relationships forged between food, fat, and the body in light of India’s rising rates of obesity and diabetes. This project draws on ethnographic fieldwork carried out in Mumbai’s home kitchens, metabolic disorder clinics, and food companies, to better understand what have been called India’s “diseases of prosperity.” His earlier research explored the development of corporatized medical care in Indian cities and its manifestation as “medical tourism,” and the politics of language in India’s HIV treatment clinical trials. Uniting all of these interests are questions about threats to bodily and national longevity.

“Beyond Asian Medicine: The First Chinese Blood Bank, its Transnational Nature, and the Question of Wartime Medical Ethics”

Wayne Soon, Ph.D. Candidate, Department of History, Princeton University

wsoon@Princeton.edu

Twentieth-century medicine in China has been described by scholars as a localized form of imported western medicine underpinned by medical authoritarianism and questionable bioethics. My paper on the first Chinese blood bank argues that the Chinese blood bank not only changed the lives of Chinese, but also the lives of many Americans. With its origins in New York as a de-segregated plasma bank, Americans of all races donated to the bank to challenge prevailing segregationist policies on blood banking. The international element of the bank was reinforced by the leadership of several Overseas Chinese medical doctors from America and Singapore in the blood bank. When the

bank moved to wartime Kunming, these diasporic doctors could not effectively persuade soldiers and civilians to donate blood. They ended up endorsing a local controversial initiative of buying blood through food. The scheme succeeded in saving the lives of Chinese soldiers. Bioethics appeared secondary to the concerns of the donors who were hungry and improvised, and to the recipients, who needed blood in large quantities to survive the war. In sum, the transnational contingencies of the bank goes beyond the limits of localized medical authority, as well as presentist approaches towards bioethics.

Wayne Soon is a Ph.D. Candidate in the History Department at Princeton University. His dissertation examines the process of constructing western medical institutions in 20th century China, arguing it was largely a global endeavor by the Overseas Chinese in China who enlisted international resources from the Rockefeller Foundation, American Bureau for Medical Aid to China, and the British government. These elites disseminated new knowledge of military medicine and scientific research throughout China, and provided understated legacies for medical care and scientific research in post-war China and Taiwan.

“The Malnourished Tropics: Beriberi, Nutrition, and the Remapping of Monsoon Asia”

Theresa Ventura (*in absentia*), Assistant Professor, Department of History, Concordia University

resa.ventura@gmail.com

Beriberi, a debilitating and sometimes-fatal edema of the lower limbs caused by a severe vitamin B1 (thiamine) deficiency, captured and challenged the colonial imagination in the early twentieth century. Unlike the communicable diseases that practitioners of tropical medicine sought to eradicate through sanitation, quarantine, and the control of Asian bodies, beriberi proved impervious to soap; its outbreaks occurred in spaces where human movement was already regimented and regulated: prisons, asylums, and plantations. As such, beriberi confounded the imperial faith in the power of western medicine to master the tropics. The study and treatment of beriberi, this paper argues, became a cause for inter- and intra-imperial cooperation in an age best known for its imperial rivalries, was constitutive of modern nutritional knowledge, and played a pivotal role in the conceptual recasting of monsoon Asia from a fertile “tropics” distinct from the temperate west into a sphere of malnourishment and underdevelopment in need of philanthropic biopolitical intervention in an era of decolonization and national independence. A case study of the American colonial Philippines further demonstrates how local politics and collaboration contributed to the construction of beriberi as a disease of generated by Asian habits rather than tropical environments, therefore inviting new interventions in to daily life. In this instance, male American and Filipino doctors held beriberi responsible for high infant mortality, arguing that malnourished mothers passed the disease to infants through breast milk – a theory supposedly proven by experiments asking poor women to suckle puppies and having poor children suckle from goats. By the inter-war period the treatment for and the prevention of beriberi therefore entailed changes in child rearing practices, maternal health, and diet, including an attempt to replace rice with corn, and, in the post-war period, the enrichment of rice with synthetic thiamine. These projects occurred at a time when Americans were dismantling the formal administrative colonial state, occurring instead under the auspices of voluntary philanthropic associations similar to the non-governmental institutions that would increasingly address health and governance in the post World War II period.

Theresa Ventura is an Assistant Professor of history at Concordia University, Montreal. She holds an MA and Ph.D. in history from Columbia University and a BA in history and women’s studies from Brooklyn College. Her research draws together the histories of United States foreign relations, medicine, agriculture, and the environment. Her current manuscript, tentatively titled *Empire Reformed: The United States, the Philippines, and the Practices of Development*, investigates American attempts to recast rural life and agricultural production in the Philippines, then the United States’ most populous formal colony, and considers the impact of this project on Philippine politics, health, and nature. The manuscript is a revision of her dissertation, which was awarded Columbia University’s Bancroft Dissertation Prize (2010). Before coming to Concordia, Ventura was an Assistant Professor at Wake Forest University, North Carolina, and was a 2010-2011 American Council of Learned Societies-Mellon Foundation Post-doctoral fellow at the John W. Kluge Center, Library of Congress, Washington DC.

“Pathogens, Global Discourses and Local Narratives: Exploring Asia’s Response to Avian and Pandemic Influenza”

Sungwon Yoon, Post-doctoral Fellow, Department of Community Medicine & School of Public Health Li Ka Shing Faculty of Medicine, The University of Hong Kong

swyoon@hku.hk

In the wake of the SARS outbreak and with the ongoing spread of the H5N1 avian influenza virus, Asia has been the focal point of epidemic and pandemic preparedness. Several initiatives, forums and programmes, largely funded by developed Western countries, have been established to improve Asia’s preparedness for and response to pandemic influenza. While there have been new norms, principles and regulations regarding preparedness for and response to pandemic influenza, they have not been systematically and contemplatively appreciated and assessed within the framework of the global-local interface. Previous experiences have shown that the global consensus often tends to be heavily skewed towards Western perspectives and worldviews. This has debunked the hidden agenda in the trans-local meaning of pandemics where it signifies global interconnectedness through vulnerability to pathogens, rendering vague the local needs and conflicting interests of states in some Asian countries in preparing for and responding to epidemic and pandemic outbreaks. Drawing on pandemic influenza preparedness and response in some Asian countries, this paper presents how Asia conceptualizes the global pandemic regime, and in particular how the two globally driven policy discourses “One World One Health” and “Public Health Emergency of International Concern”, have interacted with local accounts to generate both in support of and against the debates on specific policy issues regarding pandemic influenza. This paper concludes with policy implications of the intersections of the local and the global as well as the various contradictions that arise from such intersections for future pandemic influenza preparedness and response.

Sungwon Yoon (B.Soc.Sc, MPH, Ph.D.) is a Post-doctoral fellow with School of Public Health and Department of Community Medicine at the University of Hong Kong (HKU). Her research interest lies in global health governance, primarily with regard to the role of state and non-state actors in global health policy-making as well as health and development issues in East Asia. Recently, she has expanded her research scope on alcohol marketing and the effects of alcohol-related policies on public health. Her last collaborative research project examined Asia’s role in pandemic influenza preparedness and its implications for global governance. She has worked at various institutions in Korea including Parliament of Republic of Korea and Korea Development Institute located within the Ministry of Finance and Economy. Prior to joining HKU, she held research fellowships on comparative health policy at London School of Economics and Political Science, and also on global health governance of infectious disease outbreaks at the Centre on Global Change and Health, London School of Hygiene & Tropical Medicine in United Kingdom.

Asian Crossings, 1789-1914

Workshop theme and Workshop Directors Bios

Ross G. Forman

Assistant Professor, Department of English and
Comparative Literary Studies,
University of Warwick
enskam@warwick.ac.uk

Julia Kuehn

Associate Professor, School of English,
The University of Hong Kong
jkuehn@hku.hk

The long nineteenth century was a period of major social, economic, and cultural shifts in Asia that were often spurred by colonialism, even when not specifically linked to it. Some of the most noteworthy drives and effects of these shifts include: competition between European imperial projects (French, British, Russian, Dutch, Portuguese); the growth of intra-Asian imperialist projects (in Korea, Taiwan, Manchuria and elsewhere); changes to historical trade routes in the Indian Ocean and between China and her neighbors; large-scale labor movements both within the region (from China to Southeast Asia, for instance) and beyond (from India to Mauritius, Southern Africa and the Caribbean or from Japan to Brazil and Peru); and the development of multicultural urban spaces as a product of these and other forces. These larger concerns also had a significant impact on local geographies. For example, the East India Company's opium trade with China altered the lives of peasants in Bengal and Bihar and, in many cases, drove them to emigration. Similarly, the foreign presence in Shanghai had a direct impact on the development of the Chinese periodical press.

Our workshop proceeds from the premise that textual artifacts—be they maps, travel narratives, account ledgers, novels, newspapers, or personal papers—offer a privileged means to assess what some of the effects of “Asian Crossings” were and how they manifested themselves.

We invite participants from the humanities and social sciences to join us in investigating how “Asian Crossings” reshaped the real and imaginative geography of the region. Our aim is to bring together scholars in a range of disciplines—including literary studies, history, geography, South Asian Studies, and East and Southeast Asian Studies—to map some of the ways in which the direct and indirect impact of imperialisms during the long nineteenth century gave rise to contemporary Asian modernities. We also welcome the participation of writers, artists, and filmmakers whose work engages with Asian pasts. We hope to attract scholars not only from different disciplinary backgrounds, but also from different linguistic traditions. In our own field of literature, for instance, it is rare that specialists working on Francophone literature, culture, and history in Asia speak to those working on Anglophone traditions – and equally rare that scholars of literature in English dialogue with scholars of Chinese, Hindi, or Arabic. Thus an important goal of “Asian Crossings” is not just to explore old geographies, but also to create new conceptual geographies of exchange for scholars working on a variety of Asia-centered topics.

The initial research questions for the project are as follows:

- How can postcolonial methodologies be revisited so that they take into account relationships other than those between colonizers and colonized? How can a better understanding of the multiple exchanges between different Asian locations help us to imagine alternative ways of studying Asia?
- In what ways has the area studies model interfered with our ability to see the interconnectedness of different Asian spaces to each other and to other parts of the world during the long nineteenth century?
- To what degree can imperialism be considered a process common to different Asian societies during the long nineteenth century? To what degree did it create new “crossings” within Asia and beyond?
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The workshop is just the beginning of our deliberations. We hope that participants will work with us to produce an edited special issue and/or anthology and will collaborate with us on further inter-institutional and web-based projects on the theme of “Asian Crossings.”

Ross G. Forman is Assistant Professor in the Department of English and Comparative Literary Studies at the University of Warwick in the UK. Prior to joining Warwick in 2011, he taught for four years in the English Department at the National University of Singapore. A specialist in the literature of imperialism during the long nineteenth century, he has a particular interest in the British relations with China and Southeast Asia, as well as with Brazil. His book *China*

and the Victorian Imagination: Empires Entwined, 1840-1911 is due out in 2013 from Cambridge University Press. Recent publications include "Hong Kong, 1898," for the "Beyond Britain" forum, which appeared in *Victorian Review* 36.2 (Spring 2010), and the "Queering Sensation" chapter in *The Blackwell Companion to Sensation Fiction*, edited by Pamela K. Gilbert (2011). He is currently working on an edited journal issue on "Asia and the Victorians" for *The Journal of Victorian Culture* and an anthology entitled *Britain-China Cultural Relations, 1830-1950: Knowledge, Literatures and Cultures* with Robert Bickers of the University of Bristol.

Julia Kuehn is Associate Professor of English at the University of Hong Kong. Her research and teaching interests lie in the literature and culture of the 'long nineteenth century', with particular focus on women's, popular and travel writing. She has published widely in journals such as *Victorian Literature and Culture*, *Frontiers: A Journal of Women Studies*, *Cahiers Victoriens et Edouardiens*, *Nineteenth Century Gender Studies* and *Studies in Travel Writing*. Her books include *Glorious Vulgarity: Marie Corelli's Feminine Sublime in a Popular Context* (2004), and the edited collections *A Century of Travels in China* (2007), *Travel Writing, Form, and Empire* (2008), and *China Abroad: Travels, Subjects, Spaces* (2009). Julia has recently completed a monograph on *The Female Exotic from Eliot to Woolf: A Poetics of Empire, 1870-1930*.

Asian Crossings, 1789-1914

Workshop Paper Abstracts & Author Bios

“On Empire’s Frontier: Personal Narrative from the Asian Borderlands”

Elizabeth Chang, Assistant Professor, Department of English, University of Missouri

change@missouri.edu

This paper follows the complex and far-reaching project of nineteenth-century narrative territorialization by the British in the Sino-Southeast Asian borderlands. Contending that narrative form and geopolitical delineation operate in tandem for British travel writers of the period, the paper surveys a range of personal travel narratives to develop an definition of British personhood in the Asian context. Because of the overlapping territorial claims in the region, narratives could not neatly map onto boundary divisions made by ethnic and political groups in the region. Instead, British narratives emphasized a freedom of mobility located in the individual traveling body—making a traveler’s ease of movement the key proof of the region’s availability to other kinds of ready conversions. Thus rhetorical claims of imperial sovereignty did not expand beyond the scope of the traveler’s individual persona in these writings, as it did in other parts of the British Empire. Yet while the individual remained paramount, the definition of the individual did not solely rely on the high moral terms employed by the ultra-imperialists. Rather, a specificity of place remained present in the constitution of personhood on this persistent frontier, even as the shifting claims of the multiple groups occupying the Sino-Southeast Asian borderland made that constitution of personhood constantly unstable. Nineteenth-century personal travel narratives therefore devoted great rhetorical energy to assert the stability of the individual, an effort they exerted especially through narrative technique and literary form. For this reason, greater attention by literary critics to the travel writing from this geographic area and time period is called for.

Elizabeth Chang is Associate Professor of English at the University of Missouri. She is the author of *Britain’s Chinese Eye: Literature, Empire and Aesthetics in Nineteenth-Century Britain* (Stanford UP, 2010) and the editor of the collection *British Travel Writing from China 1793-1901* (Pickering and Chatto, 2009). She is currently working on a project involving Victorian gardens, popular fiction, empire, and the idea of cultivation.

“Chinks in the Works: Race, Architecture, and Nationalism In Early 20th Century Bangkok”

Lawrence Chua, Postdoctoral Fellowship in Asian Studies, History of Art Department, Hamilton College

lc288@cornell.edu

In early 20th-century Bangkok, the absolute monarchy sought to imbue the material aspects of the growing city with the rhetorical characteristics of a national capital. This paper argues that a nationalist understanding of architecture emerged in tandem with the aesthetic and political identification of diverse groups of migrants from southern and southeastern China as a race apart from the “Thai.” This racist discourse built on an architectural history that was based on the pseudo-science of race and the ordering of the past into physiognomic styles. I look at how this new conception of space sought to persuade its inhabitants of their belonging to a race-based national community in the lived, Euclidean space of the capital and the represented spaces of literature produced by the ruling classes and an emerging bourgeoisie. My use of the term “race” to describe the modern Chinese-language groups of early 20th century Siam comes from King Rama VI’s use of the term to signify connectedness and common characteristics in relation to type and descent. In comparing the Chinese of Siam to the Jews of Europe, King Rama VI built on a growing colonial discourse regarding humanity and its nature. Pseudo-scientific racism, which made its impact on 19th- and early 20th-century European architectural history, arrived embedded within this discourse and in turn, “race” became identified with both scientific rationalism and cultural nationalism in Siam.

Lawrence Chua received his Ph.D. in the History of Architecture and Urban Development from Cornell University in 2012. He is the recipient of fellowships from the Social Science Research Council and the Mellon Foundation. In the fall of 2012, he will begin a postdoctoral fellowship in Asian Studies in the History of Art Department at Hamilton College.

“Concrete Transnationalism: Urban Development and Identity within Hokkien China”

James Cook, Associate Director, Asian Studies Center, University of Pittsburgh

jacook@pitt.edu

In the winter of 1922-23 Zhou Xingnan, an accomplished Chinese administrator, engineer, and urban planner, traveled to Singapore on financial business for the Xiamen municipal government, and to study the city's urban development. He stayed for several weeks, as he later described in his memoirs, studying the growth of Sir Stamford Raffles' great "planned city." This was Zhou's first visit to the city in over ten years, and he was deeply impressed with the urban renewal projects that had been completed by the British authorities. He examined the buildings, the roads, the curricula of the local Chinese schools, and walked with visitors along the vast ports built to service the lively traffic in maritime cargo that was the livelihood of Singapore. Since Xiamen and Singapore were both island cities, he saw within Singapore's development a number of important parallels for his own rapidly developing metropolis: the space-limitations imposed by their island geographies, the transient nature of large coolie populations, their dynamic transnational Chinese mercantile culture, and the difficulties both cities faced as they attempted to re-construct their city centers in the face of rapid economic and population expansion. On his return to Xiamen, as head of the Xiamen Municipal Administrative Bureau, he laid out and began constructing a new addition to the transnational Chinese universe.

Thus, the building of a "modern" urban landscape in Xiamen brought with it many reminders of colonial conquest and imperialist occupation. This paper analyzes the driving forces behind urbanization within Xiamen where the colonialist spatial planning of Southeast Asia and the returned overseas Chinese whose capital financed the organization and form of Xiamen's development rebuilt the city. The city's topography underwent radical change as planners and builders removed ponds and marshland, leveled hills, and carved out mountains in their efforts to reconfigure Xiamen's uncooperative topography to "move with the times." The process of fashioning a modern urban landscape in Xiamen, however, was never thought of by its participants as a question of wholesale Westernization, but was always viewed as a careful series of negotiations between the colonial, the modern, and the Chinese. While overseas Chinese accepted the validity of the intellectual and philosophical precepts of European science and technology, many had rejected Western materialism and Christianity and hoped to forge a new distinctly Chinese modernity that would serve as the foundation of the urban milieu in which they resided. Overseas Chinese attitudes towards urbanism may, at first glance, closely resemble that found in the West, but upon closer inspection one finds a trope of development based on the merchant experience of Xiamen's overseas Chinese community—commercial, Confucian, and cosmopolitan— rather than that of the industrializing nation-state. By analyzing the built form and the planning documents of the city's urban planners, this paper ascertains how the colonialism of Southeast Asia influenced and impacted mainland China's southeast coast.

James Cook is currently the Associate Director of the Asian Studies Center at the University of Pittsburgh. James was born and raised in Southeast Asia, until moving to Long Island and San Francisco in his teenage years. As an undergraduate he studied at the University of California, Santa Cruz where he wrote his thesis on China's foreign policy in Southeast Asia. After completing his M.A. in Chinese Studies at the University of California, San Diego, he studied at Peking University. He completed his Ph.D. at San Diego in 1998 in East Asian history. After 13 years at Central Washington University in the Department of History and as Director of the Asian Studies Program, he joined Pitt. His research interests include the impact of Overseas Chinese on the development of modern China and the environmental history of northwestern China. He works extensively in China, Singapore, Japan, and Taiwan.

“Beggary and Philanthropy in South Asia, 1800-1913: The Real and Imagined Poor”

Suzanne Daly, University of Massachusetts Amherst

sdaly@english.umass.edu

The idea that India is poor, or at least full of poor people, has been for the past half-century perhaps the single most prevalent received idea about South Asia current in the global north; conversely, the degree to which British imperialism caused Indian poverty remains a vexed but crucial question among historians and economists, one unlikely ever to be settled to the satisfaction of all parties. This essay takes up a related area of inquiry: the ways in which various British interests deployed the *idea* of Indian poverty through the figure of the Indian beggar in order to shore up a range of ideological positions at different moments in the nineteenth century. By incorporating poverty

into the grammar of colonialism over the course of a century, writers with widely divergent agendas gradually instantiated a new “truth” about India that persists into the present, carrying with it a multitude of aftereffects. The figural beggar claims a central place in two of Indian Salvation Army founder Frederick Booth-Tucker’s key works, *Darkest India* (1891) and his memoir *Mukti Fauj* (ca. 1923). *Darkest India* draws on popular understandings of Indian beggary as it radically redefines the aims and scope of imperial religious philanthropy, while *Mukti Fauj* reveals how, in an apparent break with his earlier theories, Booth-Tucker joined the colonial governments of India and Ceylon in criminalizing beggars. Reimagining “the Indian army of beggars” in 1891 as what Marx called the “industrial reserve army or surplus-population” of potential workers idled by the vagaries of the labor market led Booth-Tucker by 1913 to articulate a new imperative: “Control...Concentrate... [and] Employ” India and Ceylon’s most visible poor. By committing the Army’s “soldiers” to the implementation of plans to incarcerate, resettle, and extract labor from urban beggars, Booth-Tucker inserted Salvationism into the profitable process of making colonial South Asia not more Christian but more capitalist.

Suzanne Daly is associate professor of English at the University of Massachusetts Amherst. She is the author of *The Empire Inside: Indian Commodities in Victorian Domestic Novels* (University of Michigan Press, 2011) and co-editor of a special issue of *Victorian Literature and Culture* on food and the Victorians. She is currently at work on a book-length project on Victorian philanthropy.

Extraterritorial Logic: *The Chronicle and Directory for China, Corea, Japan, and the Phillipines*, Its “Chronology of Remarkable Events,” and the 1883 Trial of James Henry Logan

Jen Hill, Director of the Gender, Race, and Identity program and Associate Professor of English, University of Nevada, Reno

jmill@unr.edu

The cultural and linguistic diversity of listings in the annual *The Chronicle and Directory for China, Corea, Japan, the Phillipines* reveals the complexity of the maritime, colonial, and international relations in the region in the late nineteenth century. This paper focuses on the “Chronology of Remarkable Events” of the 1886 *Chronicle and Directory* in order to examine how a logic of extraterritoriality subtends the almanac form. An investigation of the coverage of one “Remarkable Event,” “the trial and conviction of manslaughter on September 20 1883 at Canton, of James Henry Logan, a Customs officer, for causing the death of Chinese boy at Honam,” in the English language *China Mail*, gauges the Treaty Port community’s investment in extraterritoriality as both policy and as the imperial formation that underpins publications like *The Chronicle and Directory*. What emerges is a paradoxical use in the almanac of historical “chronology” (time) to depict a distinct geographical region (place) in the “Directory.” The radical equalization of events made possible by the almanac would appear to position local incidents as equal to European events in world history. The far-reaching logic of extraterritoriality ensures that proximity or juxtaposition does not result in equality, but rather has an opposite effect.

Jen Hill is Associate Professor of English at the University of Nevada, Reno where she is Chair of Women’s Studies and Director of the Gender, Race, and Identity program. She is completing a book manuscript on climate and global geography in the nineteenth century.

“Side streets of History: A Dutchman’s stereoscopic views on colonial Vietnam at the end of the long 19th century”

John Kleinen, Associate Professor, Sociology and Anthropology, University of Amsterdam

kleinen@uva.nl

The recent discovery of about 2000 glass-plates stereo-photographs from a Dutch national who lived an adventurous life in the Far East and the United States aroused a frantic inquiry by the finder, a Dutch theatre-maker who happened to be his grand daughter. A project was born that led to performances in Dutch theatres, a website (<http://www.stillssite.nl/jg.html>) and a photo book (Kleinen 2006). The majority of the photographs was taken before 1914 and half of the collection depicted Indochina around the turn of the century.

The Dutchman, Jan George Mulder (1869 -1922), worked as a representative of the Asiatic Petroleum Company for the German firm Speidel & Co to sell lamp oil (kerosene) to the foreign and indigenous population of Hai Phong and

elsewhere during the years of 1904 to 1908. A closer scrutiny of the more than 800 photographs he took during his stay, taken from glass plates of a Gaumont stereoscopic camera, revealed a fascinating panorama of indigenous and European life in Vietnam's emerging port city at the Gulf of Tonkin. The city served as testing ground for urbanism. J.G. Mulder visited not only the capital city of the *Union Indochinoise*, Ha Noi, but also made excursions into the countryside, the beach resort of Do Son and the just from Siam regained Angkor Wat complex in Cambodia. On return to Europe he visited a number of port-cities. In 1910 he departed for the USA to found a self-supportive cooperative that ultimately failed.

My paper will deal with this European representation of an Asian city, a port and a country that recently came under French colonization. My questions concern colonial European life, the role and the position of the indigenous population and the emerging process of market capitalism. The images Mulder took in Paris around 1900 and the ones he made in the French colony showed a coming to terms with the legacy of the "double revolution" of the late 18th century (the French Revolution of 1789 and the British Industrial Revolution, that culminated in the triumph of technique of "the balance of an age" exposition in Paris) and the looming WW1 that made Haiphong a place of dividing nationalities. Did Mulder grasp the idea of French empire in terms of a search for the universal civilizing mission or legitimated he "the power of truth of the photographic image" when he tried to grasp Vietnamese country life? At the time he left Indochina, his employer faced the growing animosity between Germans and French. J.G. Mulder also lived in a period that early Vietnamese modern nationalism made its impact known upon the population. Organizations like the *Viet Nam Duy Tan Hoi* and the *Dong Kinh Nghia Thuc* provided the necessary feeding ground for the anti-tax revolt in Central Vietnam. There is not a single trace of these local events in Mulder's photographs, but the question remains how much foreigners were aware of the simmering process of anti-colonialism. Based upon my own research about this period, I will use these images as points of reference.

John Kleinen is an anthropologist and historian with a Ph.D. from the University of Amsterdam (UvA). He works as an associate professor at the UvA. He is a staff member of the Amsterdam International School for Social Science Research (AISSR) and the Maritime Research Centre Amsterdam (MARE). His research interests include the (environmental) history of Southeast-Asia and Vietnam in particular, the institutional dynamics of French colonial expansion in Asia, maritime anthropology (incl. piracy), visual anthropology and fiction and cinema of the Vietnam War. He is the (co-)author or (co-)editor of thirteen books, and published extensively in international journals such as *Internationale Spectator*, *Singapore Journal of Tropical Geography*, *Journal of Asian Earth Sciences*, and *the Journal for Oriental Studies*. Internationally, Kleinen served as a dean of the Social Science Research Council (SSRC) sponsored training course for social scientists at the Vietnamese Academy of Social Sciences (VASS)(2001-2003) in Hanoi. Kleinen was also member of the Administrative Board of the Ecole Française d'Extrême Orient (EFO) (2004-2007) and of the Steering Committee of the European Consortium for Asian Field Study (ECAAF), on behalf of the University of Amsterdam (2007-2012). He is still a member of the Scientific Council of French research institutions in Asia managed by the French Ministry of Foreign Affairs. In 2011 John Kleinen joined the EU-ASIA Centre in Brussels as senior advisor. The Centre seeks to deepen understanding the policy mix between Europe and Asia.

"From Pilgrimage to Plantation: Indentured Labor, Muslim Capital, and the Making of the Colonial Hajj, 1860-1900"

Michael Christopher Low, Ph.D. Candidate, International and Global History, Columbia University
mcl2156@columbia.edu

Perhaps more than any other form of economic or cultural contact, the pilgrimage to Mecca exemplifies how rapidly South and Southeast Asian Muslim societies adapted to the changing landscape of transportation opportunities brought by colonialism and the advent of the steamship. From the 1860s onward the hajj emerged as a major concern for European empires with large Muslim populations. It was characterized as the primary conduit for the globalization of epidemic diseases, most notably cholera. At the numerous international sanitary conferences held to address this threat, two forms of mobility were singled out as the most likely bearers of these deadly pathogens: indigent or "pauper" pilgrims traveling to Mecca and indentured laborers or "coolies." Despite this explicit connection, no existing study of the colonial-era hajj has attempted to draw systematic connections between these seemingly disparate forms of mobility, the networks that transported and financed their journeys, and the colonial regulatory systems designed to control them.

By thinking about the overlapping colonial genealogies linking pious mobility, public health, and Asian indenture, this

paper will demonstrate how passport and mobility controls placed on pilgrims drew upon both Islamic jurisprudence and an emerging body of colonial and international legal practices designed to police the flow of Asian labor migration. This paper will examine how both the Indian Ocean pilgrimage economy and its regulation across Ottoman, British, and Dutch jurisdictions were deeply influenced by the brokerage systems, police procedures, and regulatory structures developed in the context of Southeast Asia's indentured labor market. Finally, I will attempt to explain how British and Dutch attempts to regulate the Indian Ocean hajj were repeatedly evaded and even conditioned through the collaboration of Ottoman authorities in the Hijaz, the semi-autonomous government of the Sharif of Mecca, and the Hadhrami diaspora's cultural and commercial command of the pilgrimage transport and brokerage industries linking Singapore and Jidda.

Michael Christopher Low is a Ph.D. candidate in International and Global History at Columbia University. His research interests include the pilgrimage to Mecca, epidemic disease, passports and mobility regulation, the history of the late Ottoman Empire, the Arabian Peninsula, and the Indian Ocean. He is currently conducting research in London and Istanbul for his dissertation project, "Colonizing Mecca: The Hajj and Anglo-Ottoman Rivalry in the Hijaz, 1858-1916." His recent publications include "Mecca: Pilgrimage and the Making of Islamic World, 400-1500," in Aran MacKinnon and Elaine McClarnard MacKinnon, eds., *Places of Encounter: Time, Place, and Connectivity in World History*, vol. 1 (Boulder, CO: Westview Press, 2012), 127-144 and "Empire and the Hajj: Pilgrims, Plagues, and Pan-Islam under British Surveillance, 1865-1908," *International Journal of Middle East Studies* 40, no. 2 (May, 2008): 269-290.

"Historicizing the History of Chinese Literature"

David Porter, Professor of English and Comparative Literature, University of Michigan

dporter@umich.edu

How was "Chinese literature" been constructed as a canon, a discipline, or a foil for European (and especially British) audiences over the course of the nineteenth century, and how did these often quasi-imperial constructions circle back to China to inform reassessments of the Chinese literary tradition by the May 4th movement? This paper will provide a snapshot of several key stages in the emergence of the category of Chinese literature in English-speaking countries, and the subsequent effects of these Western characterizations within China itself.

The paper will begin with the introduction of a basic paradox that characterized China's place in world literature from the late eighteenth to the early twentieth centuries. It is often said that Goethe inaugurated the age of world literature in a conversation with Johann Eckermann in January 1827. It is less well known that the occasion of his declaration was a conversation about a Chinese novel that he has just read in translation. "The Chinese have thousands of [novels]," Goethe observes, "and had [them] when our forefathers were still living in the woods." Reflecting on the remarkable similarities he found between the Chinese novel he has read and novels penned by Richardson and himself, he continues, "I am more and more convinced that poetry is the universal possession of mankind the epoch of world literature is at hand, and everyone must strive to hasten its approach."

One hundred years later, Goethe's coinage had caught on: one can find any number of publications devoted to the subject of world literature published in the 1920s. Curiously, though, while their authors borrow Goethe's phrase, they seem to reject his literary eclecticism, and promote a narrowly Eurocentric version of world literature in their collections. So, for example, John Macy's *The Story of the World's Literature*, published in 1925, seems plagued with an inexplicable amnesia with respect to the previous three hundred years of contact and exchange between China and the West. Neglecting the impact of Jesuit accounts of China on the European enlightenment, he avers that the peoples of East Asia have had little effect on our thought. Overlooking the hundreds of Chinese works that had by this time been rendered into European languages, he asserts, "The aged book of the Far East is not yet open to us, for the simple reason that we cannot read it and the work of translation has only begun."

It appears, then, that Goethe was slightly premature in pronouncing the dawn of an epoch of world literature? Why did he turn out to be so badly mistaken? Why, given the importance of Chinese literature to Goethe's original conception of the idea of world literature, does Chinese writing and an awareness of its essential commensurability drop almost entirely out of sight in the subsequent development of this idea? Finally, what were the effects of these constructions of Chinese literature in the West on the attitudes of May 4 reformers to their own literary tradition?

David Porter is Professor of English and Comparative Literature at the University of Michigan, where he is also a faculty associate at the Center for Chinese Studies. He is the author of *Ideographia: The Chinese Cipher in Early Modern Europe* (Stanford, 2001) and *The Chinese Taste in Eighteenth-Century England* (Cambridge, 2010), and is currently working on a book comparing the literary cultures of China and England during the late Ming and early Qing periods.

“South and Southeast Asian Crossings in the Newspaper Age: the case of *Alamat Langkapuri*”

Ronit Ricci, Senior Lecturer, School of Culture, History and Language, Australian National University

ronit.ricci@anu.edu.au

Sri Lanka is a land of Asian crossings. Known to Arab traders in ancient times, home to early Buddhist monks and Tamil kings, it was ruled successively in later centuries by the Portuguese, Dutch and British. Within Sri Lanka's complex past the idea of crossings is perhaps best epitomized by the history of the country's small Malay community.

Malay exiles and soldiers crossed the Indian ocean in the eighteenth and nineteenth centuries to arrive at an unfamiliar land; they crossed from Dutch to British rule; they were Muslims in a predominantly Buddhist and Hindu region, preserving their Austronesian language, the lingua franca of Southeast Muslims, while living in South Asia and interacting in Tamil, Sinhala and English in their daily lives. As soldiers in colonial armies they lived and fought in Sri Lanka and South India while looking to the Malay 'heartlands' and the Middle East for historical and religious inspiration.

This paper is a preliminary attempt to address questions of Asian crossings by engaging with the history and writing practices of the Sri Lankan Malays. In particular it explores the idea of crossings through the prism of the publication in Sri Lanka of the *Alamat Langkapuri*, the world's first Malay newspaper (1869-1870). The *Alamat Langkapuri* – a revolutionary achievement for its time – offers different kinds of insight on life in colonial Sri Lanka in the 1860s and on what it meant to be a Malay in that society. It can also be read, as I have tried to show, as a narrative of mobility and encounters of ideas, capital, languages, technological innovations and human lives.

Ronit Ricci earned B.A and M.A degrees in Indian Studies and psychology from the Hebrew University of Jerusalem and a Ph.D. in Comparative Literature from the University of Michigan (2006). She was a postdoctoral fellow at Columbia University and the Asia Research Institute in Singapore and is currently a senior lecturer at the Australian National University in Canberra. She has published articles and essays in, among others, *Indonesia and the Malay World*, *Journal of Islamic Studies*, *Translation Studies*, *Modern Asian Studies* and *Indonesia*. In 2011 she published *Islam Translated: Literature, Conversion and the Arabic Cosmopolis of South and Southeast Asia* (University of Chicago Press) and *Translation in Asia: Theories, Practices, Histories* (St. Jerome. Co-edited with Jan van der Putten).

“Powers that Bind – Tracing the Impact of Powers of Attorney in the Indian Ocean from 1880 to 1970”

Nurfadzilah Yahaya, Ph.D. Candidate, History, Princeton University

nyahaya@princeton.edu

This paper revolves around the Powers of Attorney were produced by Arabs in Hadhramaut in present-day Yemen from 1880 to the early 1940s. Each Power of Attorney had three layers – the first layer being the Arabic original, followed by a Malay translation and finally, an English translation of the Malay version. Each translation is accompanied by a certificate of authenticity notarized by legal courts of the Straits Settlements. Although a Power of Attorney typically only grants another party the authority to act in financial matters, these Powers of Attorney granted more extensive powers, such as the ability to grant marital divorces, or the power to remove the names of beneficiaries from a family trust. In this way, these Powers of Attorney possessed an ambiguous legal status since they not only dealt with business matters, normally subjected to civil law, but also, family affairs which were usually under the separate purview of personal status laws that included religious laws. How did legal regimes deal with this jurisdictional complication? A trend that emerged during the early twentieth century was the gradual increase in Powers of Attorney granted to Arabs residing in the Straits Settlements especially Singapore. One possible reason for this could be British imperial expansion during the early twentieth century that led to the influence of British colonial law in Arabia from the 1930s onwards.

Nurfadzilah Yahaya is a Ph.D. candidate in the History Department at Princeton University. In July, she will be a Mark Steinberg Weil Early Career Fellow in Islamic Studies in Washington University St. Louis.

Just Society at Last? Ideals and Projects of the Common Good across Asia

Workshop theme and Workshop Directors Bios

Syed Muhd Khairudin Aljunied
National University of Singapore
mlsasmk@nus.edu.sg

Morgan Y. Liu
The Ohio State University
liu.737@osu.edu

What can address structural inequality in societies? How do various actors in Asia imagine solutions to poverty, injustice, or patronage? These are perhaps the most intractable problems, because they are deeply embedded in the workings of societies, where the majority perpetuates the deleterious states of affairs through perpetration, complicity, or acquiescence, so that responsibility may not be assignable solely to state leadership or elites. A “culture of corruption” pervades everyday economic and institutional activity that punishes non-compliance and resists efforts at reform.

In response to the long history of elite power abuse throughout Asia, various visions and movements have sought to enact notions of social justice. Some are religious: Islamic revivalisms, Christian millenarianisms, Hindu activisms, Buddhist reformisms, and other religious-oriented projects across Asia envision transcendental orders for societal problems. Other non-religious conceptions work from varieties of moral reasoning about the common good in opposition to elite exploitation. Environmental movements in Indonesia or Russia, citizen activisms in China or Iran, the growing support for socialist parties in South Asia, the “Color Revolutions” of the 2000s, and most recently, the popular uprisings of 2011 in West Asia (the Middle East) are some examples of this. The question is, *can these ideals and projects actually ameliorate systemic injustice and inequalities of wealth or power when other approaches have fallen short?* More often than not, these various efforts appropriate and critique liberal discourses of freedoms and rights, and Marxian discourses of class and power, offering compelling alternatives to neoliberal and state socialist conceptions of just society.

This workshop convenes scholars and experts that would take stock of ideas and action templates regarding just society across the Asia. We seek studies that examine conceptions about good society or good government, or movements that attempt to implement them. The workshop invites submissions that attend to how the utopian aspirations and models “catch on”, as well as in-depth cases of movements from across Asia that localize universal narratives. We welcome research from any time period (with emphasis on the 20th century – present), from any part of the Asian space (which we take to include the Middle East and Russia), and from diverse disciplinary approaches. Activists and professionals with sufficient conceptual grounding in their paper proposals are encouraged to apply.

Possible paper topics include:

- How socio-political critiques about inequality and elite excesses are articulated within moral narratives and with respect to class, ethnic, sectarian, and regional interests.
- The media or venues where such discourses are disseminated and the mobilization of people via internet, social media, TV, pamphlet, cassette, gatherings, etc.
- The activities or impact of such movements in societies, in areas such as education, welfare services, laws, politics, the economy, the environment, etc.

We are keen on proposals that look at actors engaging the specifically *structural* nature of these problems, who seek systemic rather than palliative remedies. Together as a workshop, our goal is to provide historical depth, geographical synopticism, and multi-methodological perspectives on novel ways of interpreting and responding to structural inequality and social injustice.

Syed Muhd Khairudin Aljunied is a historian studying imperialism and decolonization in Southeast Asia with a special focus on the wide-ranging impact of colonial and postcolonial state policies upon ethnic minorities in the region. An Assistant Professor in the Department of Malay Studies, the National University of Singapore, he teaches about Muslim cultures and identity politics in Southeast Asia, popular protests and social movements as well as Southeast Asian historiography. His Ph.D. is from the School of Oriental and African Studies, London. His 2009 book, *Colonialism, Violence and Muslims in Southeast Asia*, examines the genesis, outbreak and far-reaching effects of a legal controversy and the resulting outbreak of riots, which determined the course of British colonial rule in Singapore and

Malaya. Combining the use of vernacular, oral and colonial archival sources, the book explores the dialectics between state strategies and popular resistance in Britain's postwar colonies. Khairudin is currently writing his second monograph on the history of a cosmopolitan Malay anti-colonial movement in British Malaya. The book seeks to provide an ethno-historical view of the evolution of oppositional politics from within the Malay community in British Malaya, bringing to light ideational factors that conditioned the texture of anti-colonial movements and the strategic alliances native communities established with other migrant groups in the country.

Morgan Y. Liu is a cultural anthropologist studying ethnographic approaches to the state, postsocialism, space, embodiment, and Islamic knowledge in Central Asia. An Assistant Professor in the Department of Near Eastern Languages and Cultures, The Ohio State University, he teaches about Middle Eastern culture, Central Asia, Islamic revival and social justice, and cultural theory. He was a postdoctoral fellow at the Society of Fellows, Harvard University. His Ph.D. is from the University of Michigan in Anthropology. His 2012 book, *Under Solomon's Throne: Uzbek Visions of Renewal in Osh*, concerns how ethnic Uzbeks in the ancient Silk Road city of Osh, Kyrgyzstan think about political authority and post-Soviet transformations, based on research using vernacular language interviews and ethnographic fieldwork of urban social life from 1993 to 2011. Morgan's current research investigates Islamic notions of just society in Central Asia, and comparatively across the Middle East, Russia, China, and elsewhere in Asia. He wishes to investigate how Central Asians believe Islam, usually seen as focused on individual conduct and attitudes, could address structural problems such as "corruption" and social inequality. The challenge is to give an ethnographic account of ideas, practices, and structures that insightfully renders the "emergent complexity" of such phenomena.

Just Society at Last? Ideals and Projects of the Common Good across Asia **Workshop Paper Abstracts & Author Bios**

“Journeys of Civically Engaged Indian Youth: Shifts in Moral Perspectives From Self to Just Society”

Rachana Bhangaokar, Assistant Professor, Department of Human Development and Family Studies, The Maharaja Sayajirao University of Baroda

kulrachana@gmail.com

Like many other Asian nations, India is an emerging global economy. India is one of the youngest nations of the world with more than 35% of its population between the ages of 15-35 years. Although not a popular choice, voluntary youth civic engagement is a potential avenue that sensitizes youth to social problems and constructively involves them in finding viable solutions in their own local contexts. In India, youth participation in civic activities is extremely low, though not completely absent. The paper focuses on this dormant area, activating which can take us a step closer to creating proactive young citizens, capable of rejuvenating a just society for the future. In-depth interviews were conducted to capture the experiences of 19 civically engaged youth, both men and women, from three urban centers of western India. Civic engagement causes included communal harmony, political participation, gender equity, rights of sexual minorities, sustainable ecology, non formal education and media for social change. Subsequent analyses revealed that civically engaged youth constantly negotiate their developing beliefs and ideologies about social justice and rights of vulnerable groups with family and community members, stake holders, legal authorities and policy makers to propel their causes forward. On a personal front, civically engaged youth reported important shifts in their moral perspectives which developed in the course of civic engagement. Common denominators in the process of engagement broadened moral horizons of responsible private and public behavior which included a deeper, first hand understanding and appreciation of concepts like justice, rights, fairness, social harmony and equity in diversity.

Rachana Bhangaokar, Ph.D., is an Assistant Professor at Department of Human Development and Family Studies (HDFS), The Maharaja Sayajirao University of Baroda. Her research interests include cultural-developmental perspectives, moral development and youth civic engagement. She was a Fulbright junior research fellow at the University of Chicago, IL, USA (2004-2005). She was the co-investigator for a project funded by Indian Council of Social Science Research (ICSSR), New Delhi (2008-2010) on the development of morality in Indian families. Currently, she is involved in research on mentoring in the context of youth civic engagement and children’s understanding of democracy and civic skills. She has recently received funding from the Indian Council of Philosophical Research (ICPR), New Delhi, for a two year research project on youth civic engagement in institutions following a Gandhian philosophy.

Dulari Mehta (*in absentia*) is a project fellow at the UGC – Center for Advanced Study (CAS) program (Phase II) at Department of Human Development and Family Studies (HDFS), The Maharaja Sayajirao University of Baroda. She was a graduate student at the department from 2009-2011. Her research interests comprise cultural perspectives on positive youth development and volunteerism. Her Masters’ dissertation (2010) is titled ‘Youth civic engagement in India: Analytical profiles’. She is the recipient of two department awards - the “Pramila Phatak Post Graduate Research Scholarship Award” (2010-2011) for demonstration of competence in research and the “Rajbala Sharma Memorial Prize” (2010-2011) for outstanding post graduate student. Email: dulari107@gmail.com

“Achieving Sustainable Infrastructure Development on the Mekong River”

Jenny Chao, Associate Research Scholar, Law Department, Columbia University (Vale Columbia Center for Sustainable International Investment)

jennyjchao@gmail.com

The Mekong River has seen a burst of infrastructure planning over recent years, as hydropower becomes one of the preferred energy sources in the region. Yet, hydropower has been wrought with controversy for its unsustainable practices, causing social tensions and environmental damages.

This paper will examine how sustainable development law could be used to guide policy decisions on the “common

good” in a systematic manner. The Mekong Basin countries’ rapid economic development and pressing infrastructure needs bring these issues to the fore. On one hand, development can lift people out of poverty and provide much needed investment to the region. On the other hand, often the benefits are not widely shared, amongst people of the same country and also throughout the region, creating “unjust societies”. This paper will examine whether emerging international law principles may shape the decisions on the use of the Mekong, and encourage greater sustainability.

After an introduction, the paper will give a brief background on the history of infrastructure development on the Mekong River and why the issues bear such urgency. Next, the paper will discuss the evolution and status of international sustainable development principles, as they may apply to the Mekong River. Then, it will examine the legal framework and policy processes of the Mekong River dam building countries at the regional and national levels, with a focus on how they have absorbed international sustainable development law. Finally, the paper will assess where principles of sustainable development could be used more strategically to generate ideal outcomes that balance all interests in public infrastructure- economic development, environmental protection and social well-being. Acknowledging that legal frameworks only get decision makers so far, this discussion will include not just legal solutions but potential political and economic ones as well.

Jenny Chao is a law and development specialist currently based in Vietnam. She received her B.Sc. in Foreign Service from Georgetown University and her J.D. from Columbia Law School. She has worked with the private sector, government, international financial institutions and NGOs on natural resources management, infrastructure development, energy law, and human rights, throughout Asia and around the world. Recently, she was an associate research scholar at the Vale Center on Sustainable International Investment, a joint center between the Earth Institute and Columbia Law School. She is currently a lecturer at Loyola University Chicago’s Vietnam Center and an associate at the international law firm Hogan Lovells, specializing in infrastructure and energy law. Her research focuses on sustainable development law and its incorporation into public policy in frontier and emerging markets.

“Constituting and Contesting Equality: Feminist Constitutional Activism in Taiwan”

Chen Chao-ju, Associate Professor of Law, National Taiwan University, College of Law

cjtan@ntu.edu.tw

Women around the world have mobilized for constitutional change for a long time. As a result, more and more countries, including most Asian countries, have included women in the constitution-making process, and have addressed gender equality in their constitutional texts. Considering the constitution as both a source of authority and a site for social-movement struggle, my study of Taiwan explores feminist involvement in the creation, interpretation, evolution, and enforcement of the constitution through an investigation of the making, remaking, interpretation, and effects of gender equality clauses, so as to investigate changes of constitutional culture under the legal opportunity structure. Under the martial law (1949-1987), the interaction between citizens and officials about meanings of the constitution was asymmetric. Officials were vested with the power to inactivate the constitution, whereas citizens, as the governed, were so restrained by the suppressive political and legal structure that it was extremely difficult for them to push for realization of the constitutional promise of equality or to contest the meaning of equality. The remarkable change of legal opportunity structure after the lift of martial law triggered feminist constitutional activism, which has pursued changes in and through the constitution in complex ways that are both empowering and limiting. Mobilizing the constitution has proven to be a useful strategy for social movements in pursuing change toward a just society through law, albeit with limitations. The constitutional text has served as an enabling framework for feminist legal reform, but less as a site where different versions of equality compete for authority due to the restrictive structure of the Constitutional Court and the lack of constant feminist efforts to contest the authoritative definition of equality through constitutional litigation. It requires changes in legal structure so that the constitution can be better vitalized and a more engaged citizenry can be made possible.

Holding two law degrees from National Taiwan University (LL.B., 1994; LL.M., 1997), and two law degrees from the University of Michigan Law School (LL.M., 2000; S.J.D., 2003), **CHEN Chao-ju** is associate professor of law at National Taiwan University College of Law. She specializes in feminist legal studies and legal history, and is the winner of the 2007 Excellent Young Scholar Award of National Science Council and the 2008 Ta-You Wu Memorial Award of National Science Council in Taiwan. She is published in Chinese, English and Japanese, with publications including articles and book chapters that explore how male dominance has been “preserved through transformation” in

colonial and postcolonial Taiwan, and how the agency/victimization binary is a false dichotomy. Her recent publications includes: "Marriage as Heterosexual Patriarchy and Privilege" in *Journal of Women's and Gender Studies* (2010)(in Chinese), "Gendered Borders – The Historical Formation of Women's Nationality under Law in Taiwan" in *Positions: East Asia Cultures Critique* (2009), "Bargaining with Patriarchy: Daughter's Right of Inheritance in Practice" in *National Taiwan University Law Journal* (2009)(in Chinese) and "Legal Modernization in Taiwan: A feminist perspective," in Takahashi Tastuda el. eds., *Memory of Law and Violence: The historical experience of East Asia* (Tokyo: Tokyo University Press, 2007) (in Japanese). She is actively involved in human rights NGOs, and is now the president of the Awakening Foundation, a major feminist NGO in Taiwan.

"Covert Resistance and Social Movements: The Case of Pragmatic Resistance in Singapore's Gay and Lesbian Movement"

Lynette J. Chua, Assistant Professor, Faculty of Law, National University of Singapore

lynettechua@nus.edu.sg

Based on an in-depth study of the gay and lesbian movement in autocratic Singapore, where activists collectively mobilize in ways that avoid direct confrontation not only to achieve progress but also to ensure the movement's survival, this article argues for an alternative perspective that recognizes a particular form of covert resistance, pragmatic resistance, as a social movement in itself. This article finds an empirical reality that cannot be fully appreciated and analyzed by the conventional paradigm that regards covert resistance as preludes to social movements, deemed to be open contention. It builds on recent social movements scholarship that begin to pay attention to covert resistance, but goes further by proposing that it amounts to a social movement – pragmatic resistance - if the acts are deployed collectively, carried out for a collective good, knowingly challenges power, and does so in a sustained, organized manner, despite the lack of formal organization.

Lynette J. Chua is an assistant professor of law at the National University of Singapore, where she teaches public law, and sociology of law. Her research takes a socio-legal, interdisciplinary approach, and focuses on the intersections of law and social movements, and law and social change. She is in the midst of producing a book manuscript based on her 2011 dissertation project at the University of California, Berkeley. Drawing upon in-depth, qualitative fieldwork on the gay and lesbian movement in Singapore, the project examines how activists adapt their mobilization strategy and tactics to Singapore' socio-political conditions and legal restrictions. For the fieldwork, Lynette received funding from the Social Science Research Council's International Dissertation Research Fellowship and the U.S. National Science Foundation. Lynette is also making plans to expand the scope of this research into a comparative study to include Malaysia and Indonesia. In addition, she is starting to develop research plans to examine the relationship between the professions, and education and employment laws and policies in Malaysia and Singapore, as well as the historical and socio-legal patterns of Chinese migration into Southeast Asia over time. Lynette, a 2005 and 2006 Malaysian Fulbright Scholar, grew up in Kuching, Sarawak, on Borneo Island.

"Non-electoral protest groups in an electoral environment: the 'new settlements' of Bishkek and the 2011 presidential elections in Kyrgyzstan"

John Heathershaw, Senior Lecturer in International Relations, University of Exeter

jdh214@ex.ac.uk

The paper explores three case studies of non-electoral protest groups by so-called 'land-grabbers' (zemlyazakhvatchiki) in the 'new settlements' (novostroyka) of Bishkek in the environment of Kyrgyzstan's 2011 Presidential Elections. It is based on pilot research conducted during the period from August to December 2011 including participant-observation and in-depth interviews with representatives of the movements before, during and after the elections. Following a critical interrogation of the literature, the research investigates four dimensions of these protest movements: the character of the grievances and justice claims advanced by the protestors; their organisation, including their internal structures and links to external patrons; the links between groups and whether there is the emergence of trans-local protests; the success of the protests in eliciting compromises from elite actors (including private landowners, politicians and state actors). The paper argues that these are a type of protest which has, thus far, been disregarded by the literature on protest in the post-Soviet space. They are grievance-based protests founded on a belief in the right to land and basic welfare that have been effectual in extracting concessions from elites. The environment of competitive, semi-democratic elections provides conditions conducive to the

short-term success of these protests in extracting resources from the state. The frequency of elections and political contention in Kyrgyzstan has produced the emergence of a culture of protest which, in an environment with a weak rule of law, has become an institutionalised means of articulating popular grievances to the elite. However, the protests studied remain local struggles which are yet to come together in a wider movement. These findings, challenge recent research findings that mobilisations in electoral environments in Kyrgyzstan are exclusively 'top-down', i.e. orchestrated by external patrons. Moreover, the findings contribute to a growing literature on local protests and challenge prevailing assumptions that such direct action in weak states must be hierarchical in its organisational form.

John Heathershaw is Senior Lecturer in International Relations at the University of Exeter. He completed his Ph.D. at the London School of Economics and Political Science in 2007 and has held teaching and research posts at the University of Notre Dame, the American University in Central Asia, and King's College, London. His research concerns the politics and international politics of Central Asia, particularly Kyrgyzstan and Tajikistan. Heathershaw has recent or forthcoming articles in *Central Asian Survey*, *Europe-Asia Studies*, *Russian Review* and *International Affairs*. His first book is titled *Post-Conflict Tajikistan: the politics of peacebuilding and the emergence of legitimate order* (Routledge, 2009). He is a director of the Central Eurasian Studies Society and a member of the international advisory board of *Central Asian Survey*.

"Temporality and Disillusionment in Contemporary Iran"

Setrag Manoukian, Associate Professor, Institute of Islamic Studies and Department of Anthropology, McGill University

setrag.manoukian@mcgill.ca

This essay discusses the relationship between politics and experience in contemporary Iran. Drawing on ethnographic and internet research I analyze two forms of temporality that characterized the 2009 protests. Street demonstrations were citations of words, images and actions of the 1979 revolution. Citations actualized the revolution but also disavowed its past as currently configured. This temporality unfolded in parallel to that of video production. Videos were the "here and now" of experience while also its mediated repetition. These two temporalities define the conditions for experiencing politics in Iran: once the revolution has already happened and messianism consumed, the expectations of a time to come have the structure of a constitutive indistinction. As a result, today in Iran ordinary citizens take distance from politics, seen as either the play of power and money or the initiative of a few brave militants. This disillusionment defines an epoch, in Iran and maybe elsewhere, in which politics is split between the "management of people and things" and a temporary and unanswered existential questioning that takes the form of an aesthetic statement. Iranians seem to be concerned with happiness rather than justice.

Setrag Manoukian is an Italian anthropologist who teaches in the Institute of Islamic Studies and the Department of Anthropology at McGill University (Montreal, Canada). He is the author of *City of Knowledge in Twentieth Century Iran: Shiraz, History and Poetry* (Routledge 2011).

"Justice, Equality and Calculative Reason in Islamic Economic Action"

Daromir Rudnykyj, Assistant Professor, Pacific and Asian Studies, University of Victoria

daromir@uvic.ca

The global economic crises that began in 2008 have inspired a diverse array of critical reflection on contemporary capitalism. Movements like Occupy Wall Street, have encouraged reflection on prevailing financial practices, demands for greater economic justice and equality, and what, if any, limits on economic action might be implemented. This paper documents two different responses to capitalism in Muslim parts of Southeast Asia and on the challenges inherent in integrating Islamic ethical principles into economic action. The first is an attempt to inculcate Islamic values among corporate employees under the presumption that such values are conducive to economic productivity and efficiency. The second is the attempt to create a viable system of Islamic finance that adheres to religious limits on economic action as an explicit alternative to "conventional finance." It focuses on how business executives, government officials, and corporate employees struggle with the tension between Islamic principles such as justice, fairness, and equality and the increasing imperative to compete across national borders. I specifically focus on how claims to equality and justice are invoked in efforts to reconcile Islam and capitalism. I

conclude that a chief obstacle to implementing economic action complicit with Islamic practice lies in the fact that it is in competition with conventional finance which is governed to a greater degree by considerations of efficiency and economic rationalization.

Daromir Rudnyckyj is an assistant professor of Pacific and Asian Studies at the University of Victoria, Canada. His research focuses on globalization, religion, development, Islamic finance, and the state in Southeast Asia, primarily Indonesia and Malaysia. His current research examines the globalization of Islamic finance in Malaysia and Indonesia and focuses on efforts to make Kuala Lumpur the “New York of the Muslim World” by transforming it into the central node in a transnational system of Islamic finance. His book, *Spiritual Economies: Islam, Globalization, and the Afterlife of Development* (Cornell University Press), was a co-winner of the 2011 Sharon Stephens Prize from the American Ethnological Society. The book deploys recent methodological advances in anthropology to analyze moderate Islamic “spiritual reform” initiatives in Southeast Asia that reinterpret Islam to make it conducive to commercial success and corporate productivity. Dr. Rudnyckyj’s research has been supported by a Standard Research Grant and an Insight Development Grant from the Social Sciences and Humanities Research Council of Canada (SSHRC), the Social Science Research Council, the Wenner-Gren Foundation for Anthropological Research, and other scholarly foundations. He holds a Ph.D. in anthropology from the University of California, Berkeley.

“The evolving right-to-development in India: origins, promises, risks”

Sanjay Ruparelia, Assistant Professor of Politics and Fellow of the India China Institute, New School for Social Research

ruparels@newschool.edu

Since 2004, India has introduced a series of progressive national bills that enact a right to various socioeconomic entitlements, ranging from information, work and education to forest conservation, food and public service. A distinctive feature of India’s new rights-acts is the decision to secure the realization of these entitlements through innovative governance mechanisms that seeks to enhance the transparency, responsiveness and accountability of the state. What explains the recent emergence of these laws? What are the legal, political and economic consequences of enshrining social entitlements as formal statutory rights? What lessons does the Indian experiment offer to other progressive movements for socioeconomic justice in the global South?

This paper engages these questions by analyzing the key catalyst of India’s new rights-based socioeconomic entitlements: the progressive judicial activism of the Indian Supreme Court. The first part considers the decision of the postcolonial state, despite its clear developmental aspirations, not to make various social and economic rights justiciable in the 1950 Constitution. The second part of the paper analyzes the nature, causes, scope, limits and ramifications of the introduction of public interest litigation by the Supreme Court regarding civil liberties, social entitlements and environmental concerns in the 1980s and 1990s. The third part evaluates the character, achievements and limitations of high judicial activism in India, and concludes by discussing its ramifications.

The paper makes two arguments. On the one hand, it claims that enabling constitutional provisions and three conjunctural factors enabled the progressive turn of India’s Supreme Court since the early 1980s. On the other, it reveals the increasing tendency of the Supreme Court judgments to tie the violation of socioeconomic entitlements to the myriad institutional failures of the state. Hence the recent political attempt in India to enhance the capacity of the state to see its citizens and of the citizenry to see the state.

Sanjay Ruparelia is Assistant Professor of Politics, and a Fellow of the India China Institute, at the New School for Social Research. His training, research and teaching span democratic theory, comparative politics and the political economy of development, with a focus on modern South Asia. For several years his main research has examined the rise and fall of the broader Indian left, prospects and difficulties of power-sharing in federal parliamentary coalitions, and the role of institutions, power and judgment in politics more broadly. Dr. Ruparelia’s publications include two books – *Divided We Govern: The Paradoxes of Power in Contemporary Indian Democracy* (Columbia University Press, forthcoming) and *Understanding India’s New Political Economy: A Great Transformation?* (Routledge, 2011) – as well as articles on the politics of recognition and India’s democratic exceptionalism, the dangers of militant Hindu nationalism, and the new pattern of growing economic inequalities in India and China. His new research project examines the attempt to enact a right to various socioeconomic entitlements in contemporary Indian democracy

through an innovative state-building project. It is part of a longer-term collaborative research initiative, which seeks to map, explain and assess the phenomenon of prosperity amidst inequality in India and China.

“Renewing Revolution, Renewing Art: Ideals and Realities of The Long March Project in China and Mainland Southeast Asia”

Timothy Shea, Ph.D. Candidate, Visual Arts Department (Art History, Theory, and Criticism), University of California, San Diego

timothyjshea@gmail.com

The present study will look at two recent projects of a China-based contemporary art organization called Long March Project – one in China (2002, “A Walking Visual Display”) and the other in Vietnam, Laos, and Cambodia (2008-2010, “Ho Chi Minh Trail”). Drawing on the historical sources of Mao Zedong’s Long March and the Ho Chi Minh Trail, the organizers and artists traveled these spaces while looking to artistic exchange as a way to bridge economic, political, and cultural divisions in a national or regional context. The texture of a lived socialist past was the locus of the Long March Project’s engagement with the utopian ideals of revolution and art in both China and mainland Southeast Asia. What ideals remain? And how can they be activated in contemporary society through artistic exchange and the creation of new communities of cultural producers? They sought to recover these historical traces and propose art and artistic practice as a means of advancing notions of equality from within the world of art, with a view toward society more broadly defined. My study utilizes a variety of documents from the Long March Project including curatorial plans, reports made by the curators during the project, and post-project reflections, such as an interview with two participants from the project on the Ho Chi Minh Trail. Through looking at the question of exchange and the problems of inequality that pertain to the contemporary art world in China and Southeast Asia, I identify some of the failures faced by the Long March Project as well as the hope and potential for building infrastructure, in the case of Southeast Asia, and finding a basis for more equal exchange in contemporary Chinese society.

Timothy Shea is a Ph.D. student of art history in the Visual Arts Department at the University of California, San Diego (UCSD) where he studies modern and contemporary Chinese art with Professor Kuiyi Shen. While obtaining M.A. degrees in Southeast Asian Studies and Art History from the University of Wisconsin-Madison (2010), Tim focused his research on the history of art in Vietnam and China during the 1970s and 1980s, writing about surrealist artist Le Huy Tiep and the Stars Art Group exhibitions, respectively. At UCSD, Tim has been working toward a dissertation project on the role of art academies in late 1970s and early 1980s avant-garde art in China. Attendant to his interest in the history of art academies and arts institutions, Tim has recently worked and written on the institutional status of ink painting in 1920s and 1930s China and the emergence of the category of ‘art photography’ in 1920s China. His research on the Long March Project for this conference has allowed him to follow the trajectories of both regions’ institutional histories of art in the twentieth and twenty-first centuries and how they have impacted contemporary cultural production in China and mainland Southeast Asia.

Networks of Religious Learning and the Dissemination of Religious Knowledge across Asia **Workshop theme and Workshop Directors Bios**

Christophe Jaffrelot
Centre d'Etudes et de Recherches
Internationales, Sciences Po
jaffrelot@ceri-sciences-po.org

Mirjam Künkler
Princeton University
kuenkler@princeton.edu

Networks of religious learning make up an important part of inter-Asian connections. They account for significant flows of educational migration, and play a considerable role in defining and re-defining the relations between countries and their people.

In this workshop, we trace the connections of religious learning across Asia, including West Asia and the Gulf. While well-developed bodies of literatures exist on institutions of religious learning within certain countries, very few studies thus far take account of the role religious education plays in structuring transnational connections between and within Asia. In addition, most extant studies on international education, in particular at the university level, focus on "secular" education, whereas little is known about educational migration between institutions of religious learning. Finally, the fact that networks of religious learning often feature prominently in countries' cultural foreign policy is yet to be reflected in scholarship – we know very little about the organization and finances states provide to attract foreign students to their institutions of religious learning, and conversely, to facilitate or limit the emigration of students to institutions of religious learning outside their purview.

We invite papers that focus on the transnational travel of people and religious ideas both with a contemporary or historical focus. Principally, proposals on any topic relating to the themes outlined above are welcome. Specific paper topics could include, but are not limited to:

- women in transnational religious education
- the diffusion of the Jami'at al-Tabligh and its recruitment methods across Asia
- transnational Shi'a networks of religious learning
- Aligarh Muslim University and Al-Azhar, two transnational learning centers?
- the role of the Pakistani madrassas in the making of the Taliban movement
- the revival of Najaf and Karbala as international centers of religious learning
- the Sangh Parivar's attempts at re-Hinduising the children of the Indian diaspora in South East Asia
- Buddhist educational networks across Asia – the case of Dalit converts studying in South East and East Asia
- Qum: reaching out to Central Asia?
- the teaching of Tibetan Buddhism in India
- the seminar of Deoband, a pan-Islamic seminar?
- comparisons between different state approaches to facilitating or constraining transnational religious education

Christophe Jaffrelot is Senior Research Fellow at CERI-Sciences Po/CNRS in Paris. He received his Ph.D. in Political Science at Sciences Po in 1991. He teaches South Asian history and politics at Sciences Po, Yale and King's College (London). Among his publications are *Hindu nationalism and Indian Politics*, New York, Columbia University Press, 1996, *India's Silent Revolution - The Rise of the Lower Castes in North Indian Politics*, New York, Columbia University Press, 2003, *Dr. Ambedkar and Untouchability - Analysing and Fighting Caste*, New York, Columbia University Press, 2005 and *Religion, caste and politics in India*, New York, Columbia University Press, 2010. He has also edited, *Pakistan: Nationalism Without a Nation?*, New York, Zed Books, 2002, *A History of Pakistan and its origins*, London, Anthem Press, 2004, *The Sangh Parivar: a Reader*, New Delhi, Oxford University Press, 2005, *Hindu nationalism. A reader*, Princeton (Nj), Princeton University Press, 2007, and co-edited, with T. B. Hansen, *The BJP and the compulsions of politics in India*, Delhi, Oxford University Press, 2001, with A. Dieckhoff, *Revisiting nationalism. Theories and processes*, New York/Palgrave, 2005, with P. van der Veer, *Patterns of middle class consumption in China and India*, New Delhi, Sage, 2008, with S. Kumar, *Rise of the plebeians? The changing face of Indian legislative assemblies*, New Delhi, Routledge, 2009 with L. Gayer, *Armed Militias of South Asia. Fundamentalists, Maoists and Separatists*, New York, Columbia University Press, 2009 and *Muslims of India's Cities. Trajectories of marginalization*, New York, Columbia University Press, 2012.

Mirjam Künkler is Assistant Professor in the Department for Near Eastern Studies at Princeton University, USA. She received her Ph.D. in Political Science from Columbia University, New York. Her research interests concern religion-state relations and Islamic thought in 20th century Iran and Indonesia. Mirjam Künkler has edited two books: with Julia Leininger, *Zur Rolle von Religion in Demokratisierungsprozessen (On the Role of Religious Actors in Democratization Processes)*, VS-Verlag für Sozialwissenschaften (2009); and with Alfred Stepan, *Indonesia, Islam and Democracy*, Columbia University Press, 2013. She has completed a monograph that analyzes the impact of contemporary Islamic thought and social movement activism on the transformation of authoritarian rule in Iran (1989-2005) and Indonesia (1974-1998). In her next project, she turns to questions around the rule of law, and the transformation of the legal system in the Islamic Republic of Iran, and an edited volume on *New Jurisprudential Approaches to the Question of Government in Iran*. Künkler is co-PI of the Princeton-Oxford project on “Traditional authority and transnational religious networks in contemporary Shi’i Islam: Results from recent empirical research”, and co-PI of the Iran Social Science Data Portal funded by the Social Science Research Council (SSRC).

Networks of Religious Learning and the Dissemination of Religious Knowledge across Asia
Workshop Paper Abstracts & Author Bios**“Gendered Cosmopolitanisms: Networks Of Buddhist Learning In Postsocialist Eurasia”**

Anya Bernstein, (*in absentia*) Assistant Professor of Anthropology and Asian Languages and Cultures, University of Michigan and, Postdoctoral Fellow at the Michigan Society of Fellows.

anyabern@umich.edu

The collapse of the Soviet Union redefined religious geographies not only within its former territories but throughout entire Eurasia. Two important processes accompanied the opening up of the former USSR's borders: the influx of foreign missionaries, who treated former socialist territories as a new field for proselytizing, and renovated transnational ties established by formerly closed off religious communities in Russia with their co-religionists abroad. This paper is concerned with Buryat Buddhists and their post-Soviet transnational links with Tibetan Buddhist community in India. While earlier networks of Buddhist learning often took Buryat pilgrims and monks from Siberia to Urga (Mongolia) or Lhasa (Tibet), today their former hosts, the Tibetans, have themselves been transformed by socialist China into an exile diaspora throughout India, thus creating two competing loci of authority for Buryat Buddhists. Some Buryats today permanently reside in India and many more visit as pilgrims and students at Tibetan religious institutions while post-socialist Buryatia became the center of Tibetan emigration in Russia. This paper is an ethnographic exploration of these recently developed networks of religious learning, which emerged following the demise of the USSR. Some of them are based on the earlier pathways, while others create completely new modes of inter-Asian interaction, connecting North and South Asia in unprecedented ways. First, I look at the monastic training of Buryat lamas at the Drepung Gomang monastery in southern India. Second, I explore lay religious networks with Buryat pilgrims traveling to India to study with specific Buddhist masters. Finally, I discuss Tibetan émigré lamas who settled in Buryatia, becoming influential players in local religious politics. In light of these processes, I argue that Eurasian Buddhist networks are profoundly gendered: while Buryat monks (usually men) acquire elevated sociopolitical statuses by studying in Tibetan monasteries in India, women who aspire to study in India either as nuns or as lay disciples suffer a diminution of their social position. These processes, in turn, influence formation of contemporary socioreligious movements, where debates regarding the role of transnational religious ties between Buryatia and Tibetans in exile create new geopolitical forms of consciousness as long-held Eurasian ties are now being revived in the wake of Soviet rule.

Anya Bernstein is currently an Assistant Professor of Anthropology and Asian Languages and Cultures at the University of Michigan and a Postdoctoral Fellow at the Michigan Society of Fellows. She will be joining Harvard University in the fall 2012 as an Assistant Professor in Anthropology and Social Studies. As a cultural anthropologist and documentary filmmaker, her main work to date has been on the changing geopolitical imaginaries of mobile religious communities across Eurasia. She has just completed a book manuscript that explores the transformation of Buddhist practice among a Siberian indigenous people known as Buryats, foremost through their post-Soviet renewal of transnational ties with their fellow co-religionists across north and south Asia (forthcoming in 2013 with the University of Chicago Press). The book focuses on the ways in which religion and politics have intersected under conditions of rapid social change in terms raised by recent work on sovereignty and postsocialist body politics. As a visual anthropologist, Bernstein has directed, filmed, and produced several documentary films on Buryat Buddhism and shamanism, including *Join Me in Shambhala* (2002) and *In Pursuit of the Siberian Shaman* (2006). She has also started an additional project on visuality, religion, and secularism in Russia focused on recent image wars around contemporary art.

“Transnational Monastic Education and Buddhist Cosmopolitanism in Contemporary Asia”

Thomas Borchert, Assistant Professor, Department of Religion, University of Vermont

Thomas.Borchert@uvm.edu

Because of its long history and status as a “world religion,” scholars and others have long seen Buddhism as a global religion with many transnational manifestations. However, most discussions of global religion are more interested in Islam and Christianity and tend to ignore the specific dynamics of Buddhism as a global religion. At most they look at how Buddhism has moved from Asia to the countries of North America and Europe. However, over the last several

decades a fairly widespread movement of Buddhist monastics has developed within Asia, around monastic education. While most of these pedagogical contexts are organized and run by national Sanghas for monks who are citizens of that nation-state, monks and to a lesser extent nuns increasingly move across national, ethnic and sectarian boundaries in order to attain a Buddhist education. This paper focuses on the transnational pedagogical movements of a Theravada Buddhist minority of China to Thailand, China and Singapore. Examining where and how these monks travel, this paper seeks to explain the dynamics of affiliation which enables the movement of Buddhist monks around Asia. It argues that the concept of Buddhism as a unified and universal object provides cosmopolitan resources central to the workings of contemporary forms of Buddhism.

Thomas Borchert is an Assistant Professor Religion at the University of Vermont. He specializes in the dynamics of monasticism in Theravada Buddhism, and in Buddhism and politics in Thailand and China. He has conducted research on monastic education among the Theravada Buddhist minorities of Southwest China and in Singapore. His work has appeared in the *Journal of Asian Studies*, the *Journal of Church and State* and the *Journal of the American Academy of Religion*, among others. He received his Ph.D. from the University of Chicago in 2006.

“Localising Transnational Connections of Learning: Abu al-Qasim Khu’i’s Knowledge Promotion across the Shi’i World”

Elvire Corboz, Postdoctoral Research Associate, Department of Near Eastern Studies, Princeton University
ecorboz@Princeton.edu

Religious knowledge and scholarship are at the heart of the social organisation of Twelver Shi’i Islam. The paper adopts a transnational perspective to examine the role of the clerical leadership in the promotion of religious education. To study the reach of the *marja’iyya* (Shi’i system of religious authority) across Middle Eastern and Asian countries, one needs, I argue, to contextualise its networks of learning according to time and place. This approach provides a critique to universalistic views of transnational Shi’ism by stressing the importance not to dismiss the local embedding of cross-border interactions. In particular, the discussion takes into account the state variable to analyse not only the dynamics through which the *marja’iyya*’s system penetrates and affects local contexts in the wide geography of Shi’ism, but also both the opportunities and constraints that specific localities might contain for the spread of networks of religious learning across borders. A case study considering the transnational educational mission of Grand Ayatullah Abu al-Qasim Khu’i (1889-1992) documents these processes in practice. Based on original oral and written primary material, the paper provides an analytical map of the informal and institutionalised scholarly networks associated with his *marja’iyya* and their role in sustaining the educational projects set up in his name during and after his lifetime. Their reach to the traditional centres of Shi’ism in Iran and Iraq are covered, but also beyond to countries that are less regularly mentioned in the literature on Shi’ism, such as India, Pakistan, Jordan, Thailand, and Malaysia. Each national context provides an illustration of different state responses to transnational education promotion, ranging from acceptance or negotiated partnership, competition, to opposition. Because the *marja’iyya* is transnational, the paper concludes, the multi-sited geography of Shi’ism offers a multitude of places for networks of learning to develop, allowing them to escape hostile environments and concentrate activities elsewhere when necessary to compensate for the loss incurred.

Elvire Corboz is a Postdoctoral Research Associate in the Department of Near Eastern Studies at Princeton University. She obtained a D.Phil in Oriental Studies at the University of Oxford in 2010. Her dissertation, entitled “Negotiating loyalty across the Shi’i world: the transnational authority of the al-Hakim and al-Khu’i families”, earned her (jointly) the 2011 BRISMES Leigh Douglas Memorial Prize for the best dissertation on a Middle Eastern topic in the Social Sciences or Humanities. She contributed chapters in Lloyd Ridgeon (ed.), *Shi’i Islam and Identity: Religion, Politics and Change in the Global Muslim Community* (London: I.B Tauris, 2012, forthcoming) and Ricardo Bocco, Hamit Bozarslan, Peter Sluglett, and Jordi Tejel (eds), *Writing the History of Iraq: Historiographical and Political Challenges* (London: World Scientific and Imperial College Press, 2012, forthcoming). In a new research project she will examine Iran-sponsored religious and political transnationalism among Muslim communities in the West. At Princeton, she also teaches on Shi’ism and politics.

“UPHOLDING SANAD: Indonesian Islam and Egyptian al-Azhar”

Faried Fachruddin Saenong, Ph.D. Student Anthropology, Australian National University

farid.fachruddin@anu.edu.au

As one reason among other, for Indonesian disciples, the supremacy of Wahabism in Saudi Arabia has resulted in the shifting trend from learning in Haramayn (Saudi Arabia) to studying in al-Azhar (Egypt) in the second half of the nineteenth century. Drawing on 3.184 Indonesian students studying in Egypt (December 2009), Indonesian Islamic institutions, as well as Indonesian government, since then had created good relationships with al-Azhar. Based on long-term fieldwork (1999-2002) and observation on Indonesian Azharis (Indonesians studying in al-Azhar), this paper mainly looks at the special relationship of Islamic educational institutions in South Sulawesi – Indonesia and al-Azhar. Drawing on Abaza’s (1996) paper on a profile of an Indonesian Azhari coming from South Sulawesi, I assume that South Sulawesi’s institutions (especially Darud Da’wah wal Irsyad/DDi and As’adiyah) have enjoyed strong links with al-Azhar in Egypt. Both institutions have become the *reservoir* of South Sulawesi’s students in al-Azhar. This is supported by the fact that compared to other origins in Indonesia, the number of South Sulawesi’s disciples studying in al-Azhar has been always the most until the end of the twentieth century. Azra (1995; 1999) argue that the main motivation of studying in al-Azhar (as well as in Haramayn) has been linked to *rihla ‘ilmiya* (learning journey) and *talab al-‘ilm* (seeking knowledge). I additionally assume that the reason of studying also links to *sanad* (chain of knowledge transmission). Students are inspired to maintain and continue their old *sanad* retained from their teachers in Indonesia, or look for new *sanad* from ‘ulamâ’ in the Middle East. A special attention in this paper will be directed to the issue of *sanad* in this seeking knowledge motion.

The development of Islam in Indonesia cannot also be exclusively separated from such development in the Muslim world. With socio-political roles of Indonesian students returning to Indonesia and their home institutions, several significant segments of Indonesian Islam are directly influenced by Egyptian Islam. By this, I will also observe traces of al-Azhar in the current development of Indonesian Islam by presenting ethnographic accounts of Indonesian students in Egypt and their socio-political engagement in Indonesia. On the national level, some al-Azhar graduates have enjoyed their lives as public intellectuals. They have also been trusted in high governmental positions such as ambassador, minister, even president. At the local level, some of them have become kyai or anregurutta’ (Islamic leaders), as well as provincial governor. In addition, this paper will continue Veth’s (1868), Roff’s (1920), Abaza’s (1994; 2003), and Laffan’s (2004) studies on Indonesian community and students in Egypt in a certain period. I will present mine by looking at lives of Indonesian students in Egypt during the 1990s and their impact on current Indonesian Islam.

Faried F. Saenong is currently finishing his Ph.D. in Anthropology at the Australian National University. He is presently working on local Islam and Muslim practices in South Sulawesi, Eastern Indonesia. He undertook a visiting fellowship in KITLV Leiden under the sponsor of the Australian-Netherlands Research Collaboration (ANRC). He pursued his MAs from Universiteit Leiden, the Netherlands and the University of Manchester, the United Kingdom. His research interests include anthropology of Muslim societies, Islamic studies, Indonesian studies, Bugis-Makassar diaspora, Muslims in Europe, authenticity, religiosity, ethnicity. His key publications include ‘Help! Not Blame! Voicing the Role of Muslims and Anthropologist on HIV/AIDS in Indonesia’ in Faried F. Saenong & Eko N.M. Saputro (eds.), *Enlightenment from Within: Discourses of Governance, Economics, and Religion in Contemporary Indonesia* (Canberra: Minaret, 2007), ‘Conserving Blood and Wealth: Endogamous Practices in Contemporary Bugis Society’ in *Intersections* (forthcoming), ‘Scripting Piety in Proper Sexual Arts: Shi’l Elements in Bugis-Makassar Texts’ in M. Feener and C. Formichi (eds), *Shi’ism and Beyond: ‘Alied Piety’ in Muslim Southeast Asia* (London: I.B. Tauris, forthcoming). He has delivered papers at conferences in Australia, Dubai, Singapore, Leiden, and Gothenburg among others.

“This is not Khālīṣṭān: The legacy of Muḥammad al-Khālīṣī’s scientific reading of Shī’ism in South Asia”

Simon Wolfgang Fuchs, Ph.D. Candidate, Near Eastern Studies, Princeton University

swfuchs@Princeton.edu

My paper attempts to assess the transnational legacy, spanning the Middle East and South Asia, of a man who set out to personally redefine the character of Shī’ism in the 20th century: Muḥammad al-Khālīṣī (d. 1963), the son of one of Najaf’s leading clerics, attempted a radical re-reading of the tradition. Expelled from Iraq by the British in the 1920s,

he spent 27 years in exile in Iran, attacking the Shah, his fellow scholars (*'ulamā'*), as well as “deviant” groups within his sect. Al-Khālīshī makes an interesting case study because he never reached the pinnacle of the scholarly hierarchy, yet styled himself as the only truly modern, global spokesman for his community. I argue that the shifts in his own modernist project as well as the later reception alert us to the necessity of grounding reformist religious thought in the local contexts in which it emerges. To substantiate this claim, I discuss in detail how al-Khālīshī attempted to integrate the prevalent Iranian scientific-medical discourse of the first half of the 20th century in his rethinking of Islam, lashing out against his peers who did not seem to notice how this might help to unlock “the secrets of the divine law”. Al-Khālīshī charged traditionalist clerics with being obstacles in the way to progress. Upon his return to Iraq he supplemented this vision of Islam with a strong call for change of Shī'ī religious practices to achieve a rapprochement with the Sunnis, thereby trying to take the lead of such Shī'ī initiatives at the time. In Pakistan, finally, a heated debate ensued over his legacy: given the climate of Islamization and the jihad in Afghanistan in the 1980s, al-Khālīshī's opponents tried to construct a clear connection between his ideas and the conservative and anti-Shī'ī thought of Wahhābism while at the same time calling on the authority of transnational figures like Khomeini to gain support for their views.

Simon Wolfgang Fuchs is a Ph.D. Candidate in Princeton's Department of Near Eastern Studies. Before crossing the Atlantic he enjoyed the freedom of the classical German university system in the humanities and studied in Erlangen, Damascus (IFPO), Durham (Duke), Tehran (Dekhoda) and, finally, Tübingen. There he wrote his M.A. thesis “Proper Signposts for the Camp: The Reception of Classical Authorities in the Jihādī Manual al-'Umda fī l-'dād al-'Udda” (Ergon: Würzburg 2011). His current interests still deal with modern negotiations of the Islamic tradition, albeit in their Shī'ī manifestations. More specifically, Simon focuses on theological and legal debates among Pakistani *'ulamā'*, the struggle for Shī'ī orthodoxy since 1947 in South Asia and the travel of ideas between Iran, Iraq, Pakistan and India. Last year Simon undertook fieldwork for five months in Lahore, Karachi and Islamabad. He will build on this experience through further trips to Iran and Pakistan this summer to collect additional printed sources and to conduct interviews.

“Experiments with Khomeini's revolution in Kargil: Contemporary Shi'a networks between India and West Asia”

Radhika Gupta, D.Phil, University of Oxford, Institute for Social & Cultural Anthropology

rads2000@gmail.com

This paper explores contemporary transnational networks of Shi'i religious learning between India and West Asia based on an ethnography of the Shi'a in Kargil, a region located on India's far north-western de facto border with Pakistan in the province of Kashmir. Drawing upon the contestations between two intra-Shi'a religious factions: the 'Imam Khomeini Memorial Trust', which looks to Khomeini's revolutionary ideologies, and the 'Islamia School', which is more oriented towards Ayatollah Sistani, it will trace some of the pathways, discourses, and sources of funding through which Shi'a networks of religious learning operate between India and West Asia. I argue that these networks of religious learning are not only conduits for the transmission of textual and doctrinal knowledge, but also politico-religious ideologies, cultural ideas, and monetary flows that circulate within a wider transnational Shi'i realm. Doctrinal and politico-religious schisms in West Asia are not only reproduced and reflected in these local contestations but also selectively appropriated and often exaggerated to suit local politics and shape religious practice. Transnational links are displayed and renewed through symbolic public events, which are also key sites for the dissemination of religious knowledge. These discursive spaces in turn lend insight into broader patterns of change marked by the rationalization and bureaucratization of pedagogy underway in the centres of religious learning in West Asia.

Radhika Gupta holds a D.Phil in Socio-cultural Anthropology from the University of Oxford. She is currently a post-doctoral research fellow at the Max Planck Institute for the Study of Religious and Ethnic Diversity.

“The Rise of Inter-Asian Madrasah Networks: From British Raj to China’s Hong Kong”

Ho Wai-Yip, Department of Social Sciences, Hong Kong Institute of Education

waiyip.ho@gmail.com

Madrasah, as an Islamic institution, has been important in transmitting religious knowledge and shaping the identity of global Muslim community (ummah) for centuries. While Muslim students receiving modern education in daytime conventional schooling, this study is to explore the sharp rise of Madrasah in Hong Kong and how ethnic Muslim youths remain faithful to their religious tradition by studying and memorizing Qur’an in the Madrasah after daytime schooling. Unlike the stereotypical bias and national security concerns on the relation of Madrasah to the alleged terrorist movements in the Muslim-majority or Western European societies in last decade, this paper, however, argues that the inter-Asian Madrasah network could have its unique historical root, process of localization and social role in the East Asian context. Based on the Pakistani-led transnational Madrasah networks in Hong Kong, this paper attempts to explain the Madrasahs have been progressively developing in China’s Hong Kong. Against the transition from the British colonial rule to China’s resumption of sovereign power, this paper identifies factors impacting the rise of Madrasah in Hong Kong, namely the demographic expansion of Muslim minority, the imbalance of urban policy in granting land of building mosque for Muslim minority as well as the ethnic Muslim youths’ growing identification of the ethnic identity and religious piety from the Chinese-majority society.

Ho Wai-Yip is the Assistant Professor of Department of Social Sciences, Hong Kong Institute of Education, Hong Kong, China. He was awarded an Endeavour Research Fellow at Australian National University (2009-10), a Postdoctoral Visiting Fellowship at Center of Asia Pacific Social Transformation Studies, University of Wollongong (2007, 2009). He has been the Sir Edward Youde Fellow and was the Rotary Ambassadorial Scholar at the Institute of Arab & Islamic Studies, University of Exeter, (2001-2002), Junior Fellow, Institute of Advanced Study in the Humanities, Essen, Germany (2006), Visiting Researcher at Yemen College of Middle Eastern Studies, Republic of Yemen (2008). He specializes in Islamic Studies, Christian-Muslim relations and sociology of Muslim societies. He recently works on topics in New Media and China’s Islam, Gulf-China relations and China’s Christian-Muslim relations. His works appear in *Journal of Muslim Minority Affairs*, *Asian Ethnicity*, *Contemporary Islam*, *Asian Profile*, *Social Identities*, *American Journal of Islamic Social Sciences*, etc.

“The Indonesian Trinity: Islam, Youths, and the Nation-State”

Nur Amali Ibrahim, Postdoctoral Fellow, Weatherhead Center for International Affairs, Harvard University

nibrahim@wcfia.harvard.edu

This article examines why Indonesian Islam, youths, and the nation-state are deeply-embedded in one another. Using a genealogical approach, this article shows that the contemporary entanglement between the three elements in Indonesia traces its roots to the nineteenth century, when Muslims were first confronted with the onset of modernity and Western colonial power. Colonial domination brought about a crisis of confidence among Muslims, and sparked off fierce debates between competing groups of Muslims over how their religion should be reformed. It was in these attempts at religious revitalization that youths became positioned as important religious and political actors. The significance of youths increased further in the twentieth century following the expansion of modern education, as youths became the progenitors of Indonesian nationalism. Even though colonialism has long ended and has given rise to Indonesian independence, youths are continuing till this day to participate in public discussions on religion and politics, in which themes from the debates of nineteenth century continue to recur. This suggests that the dilemmas brought about by modernity have not been resolved, and that Indonesian nationalism is a project that is not quite finished yet.

Nur Amali Ibrahim received a B.A., First Class Hons., from the Department of Southeast Asian Studies, National University of Singapore (2001), and a Ph.D. from the Department of Anthropology, New York University (2011). Currently he is an Academy Scholar at the Weatherhead Center for International Affairs, Harvard University, where he is preparing a book manuscript titled “Defining Proper Islam: Indonesian Battles of Religious Interpretation.” The manuscript is based on eighteen months of ethnographic research conducted in 2008-2009 in Jakarta, the capital city of Indonesia. The research was funded by the National Science Foundation, the Social Science Research Council, the Wenner Gren Foundation for Anthropological Research, and various grants from New York University.

“Insights into the Lives of Indonesian Female Tablighi Jamā’at in Traditional Muslim Boarding School”**Eva F. Nisa, Ph.D. Candidate, Department of Anthropology, The Australian National University**

eva.nisa@anu.edu.au / eva_amrullah@yahoo.com

Tablighi Jamā’at is one of the most popular Islamic purist movements in Indonesia. Yet, little research has been done on its existence, let alone on the presence of its female constituent. One important phenomenon related to women’s presence in the Tablighi Jamā’at is the establishment of female pesantren (Islamic boarding schools). The foundation of these pesantren that teach Tablighi Jamā’at’s doctrines meticulously can be regarded as a unique effort of Indonesian Tablighi to incorporate local Indonesian quintessential pesantren culture into “foreign” Tablighi practices of Islam. The role of pesantren for the Tablighi in Indonesia is not confined to spreading Islamic knowledge but also as a hub of Tablighi activities. Tablighi communities will be established, whenever Tablighi pesantren is founded. The main female constituents of the movement are pesantren based. This is different from female constituents of other purist movements in Indonesia, such as the Salafi and Tarbiyah movements, who are mostly university students. Thus, this paper focuses on examining the role of Tablighi educational institutions in shaping and transmitting religious knowledge to their female followers. It also analyzes the life experiences of female Tablighi inside the pesantren and their passion to be part of global Tablighi Jamā’at umma. Transnational travel of female Tablighis from diverse neighboring countries can also be seen vibrantly around the pesantren. For Indonesian Tablighi women, the presence of these overseas female guests and the presence of foreign students who are enrolled in the pesantren play a significant role in strengthening their passion to be part of the global Tablighi Jamā’at umma.

Eva F. Nisa is a Ph.D. candidate at the Department of Anthropology, School of Culture, History and Language, the Australian National University. She completed her Bachelor Degree in 2001 at Al-Azhar University, and her Master’s Degree in 2004 at Universiteit Leiden. She has taught at the School of Humanities and Social Science, the University of New South Wales, Universitas Islam Negeri Syarif Hidayatullah, and Jakarta State University. Her research focuses on women and Islamic revivalist movements in Indonesia, in particular face-veiled women in TablighiJamā’at and Salafi movements. Her other research interests are gender, piety, agency, subculture, fashion and media. Her publications include ‘Marriage and Divorce for the Sake of Religion: The Marital Life of *Cadari* in Indonesia’, *Asian Journal of Social Science* (2011); ‘Seeking Sanctuary in the “Age of Disorder”’: Women in Contemporary TablighiJamā’at’, *Contemporary Islam* (2011); ‘Der Erfolg von *Ayat-Ayat Cinta* und die Entstehung der, Gesichtsschleier Romane’ in zeitgenössischer indonesischer Erzählliteratur’, *Hamburger Südostasienstudien* (2011); ‘Wahhabism’, *Encyclopedia of Muslim-American History* (2010); ‘Indonesian Muslim Fashion: Styles & Designs’, *ISIM Review* (2008).

Shifting Geopolitical Ecologies and New Spatial Imaginaries

Workshop theme and Workshop Directors Bios

Çağlar Keyder

Boğaziçi University

keyder@boun.edu.tr

Ravi Arvind Palat

State University of New York at Binghamton

palat@binghamton.edu

Asia as an area of study was contoured by the geopolitical imperatives of the Cold War – despite a long history of interactions across this geographical expanse, before the end of the Second World War, there were few references to Asia as a coherent unit and there is no term for the continent in any indigenous language. This constitution of Asia, accompanied by the independence of former colonies, also led West Asia to be restructured as the ‘Middle East’ and separated from ‘South Asia’ to which it had long historical connections. ‘Southeast Asia’ was similarly divorced from both ‘South’ and ‘East’ Asia. These arrangements were framed by U.S.-sponsored alliances (SEATO and CENTO) in which Pakistan played a bridging role as a member of both, while India, Indonesia, and many other regional states joined together to launch the Non-Aligned Movement.

The end of the Cold War has created new fractures as the demise and breakup of the Soviet Union rendered Non-Alignment anachronistic, and new cultural geographies have come into being in material and political practice, as well as in the imaginary of the elites and the populations involved. The changed geopolitical ecologies reconfigure alliances which parallel earlier historical patterns.

This is evident in West and South Asia where deeper American involvement has been accompanied by Turkish and Indian bids for regional prominence, evoking memories of coeval dominions of Ottoman and Mughal empires. Sited at the confluence of several emerging networks, this region is crucial in understanding new realities of strategic alliances and interests. The expanded scale of production in China and India has intensified trade relations with the energy-rich states of West Asia. Denser trade in the neighboring seas accompanied by state failures in east Africa has also spurred a rise of piracy inviting new forms of cooperation between global and regional powers. If increased prosperity has made the ‘emerging economies’ more confident in their dealings with the West, their roles in their ‘near abroad’ has been akin to satrapies vying for greater autonomy. At the same time, the end of the Cold War has encouraged ethnic groups to tap into and revive their collective memories to challenge their fragmentation across national borders.

This workshop examines these realignments in their historical context. It is based on the premise that spatial imaginaries are generated by a broad parallelogram of forces, but have to resonate successfully with collective historical memories and cultural practices. We invite original contributions from scholars of different disciplinary affiliations and regional interests to situate historical and contemporary spatial imaginaries of Asia within a broader global geopolitical and historical framework.

Possible themes include:

- historical roots of emerging alliances;
- collective memories and new identities;
- changing self-perceptions of states and their implications for global politics;
- new patterns of cooperation and conflict; and
- emerging security concerns in finance, energy, and other arenas.

Çağlar Keyder is Professor of Sociology at Boğaziçi University in Istanbul and at Binghamton University, New York. He has written mainly on the Historical Sociology and the Political Economy of the Ottoman Empire and Turkey. More recently his research has focused on agrarian transformations and urbanization, social policy and on social change in Istanbul. His books include: *State and Class in Turkey*, *The Collapse of National Developmentalism*, *Istanbul: Between the Global and the Local*, and most recently an edited volume: *Spatial Conceptions of the Nation: Modernizing Geographies in Greece and Turkey*.

Ravi Arvind Palat is a professor of sociology at the State University of New York at Binghamton. He has previously taught at the universities of Hawaii and Auckland and was a visiting associate professor at the Johns Hopkins

University. He is the author of *Capitalist Restructuring and the Pacific Rim* and editor of *Pacific-Asia and the Future of the World-System*. A new book on the historical sociology of the Indian Ocean, *Princes, Paddyfields, Bazaars: Wet-Rice Cultivation and the Emergence of the Indian Ocean World-Economy* is forthcoming soon. His research interests are in the fields of historical sociology and political economy and his current projects are on the socio-historical trajectories of China and India since the 1850s, and on the patterns of contemporary antisystemic movements and neo-liberalism, with an emphasis on the Mediterranean region ('Arab Spring,' *indignados*, *indignati*, indignant citizens movement).

Shifting Geopolitical Ecologies and New Spatial Imaginaries

Workshop Paper Abstracts & Author Bios

“Asian Art and its Shifting Topologies: Creating New Identities for Asia through Contemporary Art Networks: The Asia Art Archive”

Michelle Antoinette, Australian Research Council (ARC) Postdoctoral Research Fellow, School of Cultural Inquiry, Research School of Humanities and the Arts, College of Arts and Social Sciences, The Australian National University

michelle.antoinette@anu.edu.au

This paper attends to the different ways in which Asia is being reconfigured as a region in the twenty-first century via new networks and imaginaries of contemporary Asian art. It examines the new importance of Asia not only as a newly-defined ‘centre’ for contemporary art but also for new intraregional practices of art-focused networking which are forging different identities and contours for Asia within both the regional and global landscape. This is supported by a wider program of intra-regional cooperation and collaboration amongst different arts-related professionals and organisations across Asia and between Asian and international partners with extensive networks now established supporting the continued growth and reach of contemporary art throughout the region. More specifically, this occurs via new networks of art practice itself, through art markets, cultural diplomacy, and art exhibition, but also via the new transnational flows of information and knowledge exchange.

The latter forms the context for this paper, with a case-study focus on the Hong-Kong based Asia Art Archive (AAA), a not-for-profit organization established in 2000 with a mission to document contemporary Asian art and make knowledge about contemporary Asian art available to the Asian region and the world. I argue that the archival and educational work of the AAA, in its physical and online capacities, offers new topologies and trajectories of Asian cultural connection and regional identification, traversing national divisions of the colonial past, for instance, and reflecting the growth and recognition of contemporary Asian art within the region and the world. The AAA exemplifies new practices of intra-regional collaboration, exchange and networking throughout Asia, forging and fostering new identities for the region through its operational practices, as well as through its promotion of the new kind of art it documents in its archival collections with their new visions and expressions of contemporary Asia.

Michelle Antoinette is an Australian Research Council (ARC) Postdoctoral Fellow at the School of Cultural Inquiry, Research School of Humanities and the Arts, at The Australian National University. She is a researcher of modern and contemporary Asian art and has been a lecturer on Asian and Pacific art and museums. From 2010, Michelle is undertaking research on the topic, “The Rise of New Cultural Networks in Asia in the Twenty-First Century”, together with Dr Caroline Turner, supported by an ARC Discovery Project grant. The project examines the rise of new cultural networks in Asia in the twenty-first century, exploring cultural organisations across Asia and their networking strategies, focusing on contemporary art and art museums as key indicators of cultural change. The study includes museums, exhibitions, commercial organisations, information networks, cultural diplomacy, artist and community networks.

Michelle’s previous research has focused on the contemporary art histories of Southeast Asia and her most recent publications include “The Art of Race: Rethinking Malaysian Identity Through the Art of Wong Hoy Cheong” (2009), “Contending with Present Pasts: on developing Southeast Asian art histories” (2009), “Intimate Pasts Resurrected and Released: Sex, death, and faith in the art of José Legaspi” (2008), and “Deterritorializing Aesthetics: International art and its new cosmopolitanisms, from an Indonesian Perspective” (2007). Her forthcoming book *Images that Quiver* (Rodopi) explores the emergence and representation of contemporary Southeast Asian art on the international stage after 1989.

“Oil, Geopolitics, and the State in Postsocialist Kazakhstan”

Ainur Begim, Ph.D. Candidate, Anthropology, Yale University

ainur.begim@yale.edu

Katherine Verdery, a prominent anthropologist of socialisms and postsocialisms argued that the 20th century was largely shaped by the Cold War, which became a cognitive framework of the world. The sudden fall of the Soviet Union in the 1990s did not result in “the end of history” (Fukuyama, 1992) but conjured new cultural geographies and “fired utopian imaginations” in the minds of the elites and average citizens (Jean and John Comaroff, 2000: 299). In postsocialist Kazakhstan, vast natural resources became central to the new nation-state’s “utopian imaginations” and its rise as the leading economic and political power in Central Asia. Oil continues to fuel dreams of Kazakhstan’s ascent to modernity and its ambitions to become a developed and powerful nation-state. Located at the crossroads of Europe and Asia, the new multiethnic state is eager to leverage its geographical position as well as its historical links to both continents to assert itself as a cultural, economic and political broker between East and West. In an effort to garner greater attention and solidify its image as a strategic political entity, Kazakhstan have set out to become involved with, chair and host conferences for as many international organizations as possible. In early 2012, Kazakhstan along with Russia and Belarus created the “Eurasian Union,” establishing a free trade zone between the three countries.

Kazakhstan’s ambitions to play a prominent role on the world’s political stage are closely tied with the state’s efforts to build an image of the country, which is at once Asian and European or Eurasian (an adjective frequently used in presidential and congressional speeches and mainstream media). This paper – an investigation of Kazakhstan’s oil-fueled “utopian imaginations”– draws on participant-observation and interviews with Kazakhstan’s government officials, financiers, NGO activists, public intellectuals and average citizens conducted in 2010-2012. Based on these materials, the paper documents the processes and techniques through which the Kazakh state attempts to insert itself onto the world stage as it seeks to take advantage of constantly shifting spatial, cultural, and religious imaginaries, geographies, and alliances.

Ainur Begim is a Ph.D. candidate at the Department of Anthropology at Yale University. Her research is on the state, financial markets and information technologies in Kazakhstan. Ms. Begim received her BA in Psychology from Bates College. Prior to Yale, Ms. Begim worked in investment banking in New York.

“Transnational Space and Geopolitical Imperatives: Singapore-India Relations and the New Image of the Indian Diaspora”

Jayati Bhattacharya, Visiting Research Fellow, Nalanda-Sriwijaya Centre, ISEAS, Singapore

jayati2@gmail.com

The zonal peripheries that prevailed in Asia began to get diffused in the post-Cold War period. Though terms like Middle-east, Southeast and South Asia remained applicable in political and economic discourses, there were witnessed increasing efforts in interactions between different geo-political zones in broader paradigms of spatial connectivities. Thus, Indian Ocean provided a platform of interactions within Asia as well as across different continents. In the increasingly globalised world, the foreign policies of different nation-states were being facilitated by the business networks and emerging econometrics, strategic interests, increasing diasporic mobilities and the new trajectory of re-inventing historical connectivities. While regional identities are still important markers in international relations and in the vocabulary of policy-makers, the trajectory of transnational mobilities, identities and networks are increasingly playing a crucial role in the global geopolitics.

In the context of emerging cultural geographies and spatial connectivities between South and Southeast Asia, the Singapore-India relations in the twenty-first century provides us with an interesting case study in the re-configuration of relationships and alliances. The trajectories of mutual political and economic interests, common colonial roots and shared diasporic communities have ushered in a plethora of changes in political and economic discourses as well as in popular imagination. The impact has been most visible in the FTAs and ascending trade figures, mutual investments and business ventures, and an emergence of a new Indian diaspora in Singapore, very different from the conventional notions of the Indian immigrant communities that had been an inevitable part of Singapore’s populace since its inception. This paper will focus on the changing dynamics of diaspora-homeland connections in perspectives of

business networks, soft power diplomacy and global mobilities. The vulnerable and marginalised image of the Indian diaspora in the region has changed to that of transnational professionals and global entrepreneurs in the upwardly mobile socio-economic strata. The paper also focuses on the contestations and integrations afflicted on the connectivities and consciousness in multiple layers of the migrant population in the new trajectory, and analysing the long-term effects of diasporic strategies. Thus, it not only addresses diasporic perceptions of emerging India as a rising Asian power, but also analyses the Indian sensitivities and reactions to the changing dynamics of its diaspora in Singapore. It also attempts to address whether cohesive sentiments and arguments toward the homeland has been able to develop in a manner that the homeland political agencies would like to frame them in the popular discourse, and/or whether the changing architecture of lived spaces in the city-state of Singapore reflects the shared sense of anxieties and vulnerabilities between the different strata of the diaspora and the diasporic communities in intra-ethnic perspectives as well as in the larger framework of relationships in the multicultural setting in Singapore.

Jayati Bhattacharya has been a Visiting Research Fellow at the Nalanda-Sriwijaya Centre, Institute of Southeast Asian Studies in Singapore for about four and a half years. She has been the coordinator of the project on Comparative Diasporas at her Centre. She has research interests in business history and diaspora studies in South and Southeast Asia in the modern period, as well as connected and shared histories, especially in the Indian Ocean region. She also teaches at the South Asian Studies Programme, National University of Singapore. She has done her Ph.D. from the Jawaharlal Nehru University, New Delhi and is presently residing in Singapore. Jayati has recently published the book, *Beyond the Myth: Indian Business Communities in Singapore*, Singapore, ISEAS, 2011. Some of her forthcoming publications are Jayati Bhattacharya and Coonoor Kripalani Thadani edited *Indian and Chinese Immigrant Communities: Comparative Perspectives*, Anthem Press and ISEAS; and Oliver Pye and Jayati Bhattacharya edited *The Palm Oil Controversy in Southeast Asia: A Transnational Perspective*, Singapore, ISEAS.

“Qiaoxiang on the Silk Road: Cultural Imaginaries as Structures of Feeling in the Making of a Global China”

Ana Maria Candela, Ph.D. Candidate in History, University of California, Santa Cruz

ana.m.candela@gmail.com

The opening of China to global capitalist development and its rapid rise to economic prominence has challenged the world to re-imagine China. This challenge has called forward a wide variety of projects to re-situate China within new regional and global imaginaries. This paper examines the “Silk Road” and the “qiaoxiang” (sojourner villages) as two discourses that world China in the post-Cold War era by reimagining localities in south China as global spaces. These entangled discourses re-imagine earlier histories of cosmopolitan Asian trade networks and migrations as a strategy for narrating China into a longer history of Asian cosmopolitan interactions that served as a precursor to the contemporary era of globalization.

In particular the paper explores two projects in which these discourses are prominent. The first part of the paper examines the UNESCO Integral Study of the Silk Roads research project, which ran from 1988 to 1997, and explores how Chinese state officials and intellectuals used this opportunity to reframe China as a water-based civilization with a long history of maritime connections to the world. The second part of the paper examines *qiaoxiang* as a framing narrative within the Guangdong Overseas Chinese Museum, which opened to the public in 2009. *Qiaoxiang* discourses are part of a complex array of cultural, familial, and economic histories that have been re-mobilized to draw Chinese migrants back to their native places since China’s opening. The paper explores how the museum fosters Chinese overseas identification with China through native place devotion and explores the contradictions that shape the re-narration of migrants as national subjects.

These entangled *qiaoxiang* and Silk Road discourses mobilize historical narratives of modernity and of China in the world that are not defined by colonialism, imperialism, or nationalism. In imagining Asia as a space defined by contact, exchange and dialogue, the paper examines how these discourses can be read as structures of feeling within emerging Asia-centered global imaginaries that give voice to hopes and anxieties regarding shifting geopolitical reconfigurations and China’s place within the contemporary moment of globalization.

Ana Maria Candela is a Ph.D. Candidate in History at the University of California, Santa Cruz. Her research and teaching focus is on modern China, with an emphasis on transnationalism, migrations, and nationalism. Her secondary fields are Latin America, World History and Macrosociology. She is currently writing her dissertation,

“Nation, Migration and Governance: Cantonese Migrations to Peru and the Making of Chinese Overseas Nationalism, 1845-1945.” The project examines the uniquely translocal nature of Chinese migration through a case study of Cantonese migrations from the Pearl River Delta region of Guangdong Province of China to Peru. The project involves three histories: of Peru, of China, and of the translocal institutions and governance practices migrants forged to bring the two together during a period marked by the simultaneous processes of globalization and nation-making within a broader Pacific context.

“Historical Legacies in Rising Powers: Towards an (Eur) Asian Approach”

Nora Fisher Onar, Assistant Professor, Department of Political Science and International Relations, Bahçeşehir University (Turkey); Visiting Fellow, Centre for International Studies, University of Oxford
nora.fisheronar@gmail.com

This paper takes as its starting point the observation that realms like theory and broad comparison have typically focused on western concerns and geography while actors like China, India, or Turkey have been relegated to the second-tier field of area studies. Noting that this occludes our understanding of important phenomena in our emerging multi-polar world, I seek to demonstrate that ‘former empires/ rising powers’ across (Eur) Asia represent a promising unit of analysis. I contend that the category can capture the ways history is being deployed for present purposes – a trend neither the ahistorical notion of BRICs nor Huntington’s hypostatized civilizations can explain. I then embed four cases - Turkey, Russia, Iran, and China - in a common *problematique* in which I show that the encounter with western hegemony/modernity has engendered three waves of confronting the legacies of empire: Eurocentric denial, Occidentalism reification, and what I call the ‘authenticism’ of multiple modernities approaches. I show that the last resonates with the cultural, social, and economic priorities of a world characterized by both globalization and shifting balances of power. I further demonstrate that by mapping debates over the past at the state, sub-state, and trans-state levels, one can capture the ways the reinvented past serves as a source of identity, normativity, and action. I argue that in the Turkish case this is evident in the claim increasingly made by both official and market actors to continuity with the Ottoman-Islamic past from which a homegrown humanism is said to emanate. Such a framework may be helping Turkey – and other erstwhile (Eur)Asian empires – to recalibrate national identity at a time of transformation.

Nora Fisher Onar, a Ronald D. Asmus Policy Fellow of the German Marshall Fund, is Assistant Professor of International Relations at Bahçeşehir University in Istanbul. She also holds an ongoing visiting fellowship with Oxford’s Centre for International Studies (CIS), and serves as liaison for South East European Studies at Oxford (SEESOX) in Turkey. A recipient of the Sakıp Sabancı International Research Award, her work examines power shift in our transforming world, with a focus on Turkey’s evolving relationship with the Middle East, Europe, and the United States. She has published and forthcoming policy pieces in *Cooperation and Conflict*, *Theory and Society*, *Middle Eastern Studies*, *Journal of Contemporary European Studies*, *Turkish Studies*, the *International Journal of Minority and Group Rights*, and *Women’s Studies International Forum*, and as well as in edited volumes from Oxford UP, Cambridge UP, Peter Lang, Brill, and I.B. Tauris. Her policy-oriented articles have or will appear in *opendemocracy*, *Sada* and *Pro et Contra* (Carnegie Endowment for International Peace), the Strategic Research Institute (Turkish Foreign Ministry), IP-Global (German Council of Foreign Relations), INSA’s *Journal of International Security Affairs*, and the GMF/EDAM Working Papers series.

Fisher Onar first went to Turkey as a Fulbright Scholar after graduating from Georgetown University (SFS) with a degree in Comparative European and Asian Studies. She spent three years working as a project manager with leading Turkish NGOs (TESEV, ARI), before acquiring a Master’s degree from Johns Hopkins University (SAIS) in Conflict Management and International Economics. She obtained her doctorate in International Relations, entitled ‘A Righteous Civilisation? Turkish Perceptions of European Universalism’ from the University of Oxford (St Antony’s College). A native English speaker, and proficient in Japanese and French, she is fluent in Italian and Turkish.

“Anti-Imperialist Solidarity, Pan-Asianism and Neo-Colonial Interventions Imagining Japan’s Role in the Middle East”

Sonja Ganseforth, Research assistant, Institute of Oriental Studies / Centre for Area Studies, University of Leipzig

gansefor@rz.uni-leipzig.de

Different spatial imaginaries that emerged over time in the history of Japanese–Middle Eastern relations refer to a common Asian-ness, emphasized in certain contexts and downplayed in others. These discursive constructions of spatial relations are re-negotiated corresponding to transformations in political and economic power constellations, at times turning highly ambiguous in shifting geopolitical ecologies. In order to situate the spatial imaginaries of Japan’s involvement in the Middle East, these inter-Asian relations are traced from colonial expansionism until recent relations shaped by resource conflicts and developmental and military interventions, with a special focus on Japan’s assumed neutrality in the Israeli-Palestinian conflict.

After the forced opening of Japan by the Western colonial powers in the 19th century, Japanese and Arabs considered themselves on the same anti-colonial side facing Western imperialism. Notions of Asian solidarity and decolonization were again mobilized in the ‘Greater East-Asia Co-Prosperity Sphere’ and anti-colonial ideologies were brought into the service of Japan’s own colonialist project in Asia. Some continuity to the present can be detected in the effort to carve out a unique position for Japan distinct from the historically problematic European and American policies in the Middle East, with recent military and developmental interventions, however, falling very much in line with the policies of most other ‘Western’ countries and bearing rather neo-colonial features. With Japanese Middle Eastern policies in the last decades manoeuvring uncomfortably between the need to secure energy sources and U.S. alliance pressures shaping Japanese foreign policy since the defeat 1945, the largest shift is probably the one from post-war business-oriented non-involvement to the re-appearance of the Middle East on Japanese political world maps after the ‘oil-shocks’ of the 1970s and increasing political and military investment in Middle Eastern affairs since the 1990s, the latter aiming once again to reach an equal footing with other powers on the stage of Middle Eastern politics.

Sonja Ganseforth studied Arabic Studies, Japan Studies and German as a Foreign Language at the University of Leipzig in Germany; Ritsumeikan University in Kyōto, Japan (German Academic Exchange Service (DAAD) scholarship); and Damascus University in Syria. She has obtained her Magister from the University of Leipzig in February 2009 and has been participating in the Ph.D. programme ‘Critical Junctures of Globalization’ at the Centre for Area Studies since April 2009. Since April 2012, she is employed at the Collaborative Research Centre 586 ‘Difference and Integration’ at the Universities of Leipzig and Halle-Wittenberg.

Sonja Ganseforth has conducted field research in Japan, Palestine, Syria, Lebanon and Morocco. Her research interests include social and economic geography, development studies, discourse analysis, spatial theory, Japanese development politics, development in the occupied Palestinian Territories as well as political ecology, property rights, maritime territoriality, fishery regulation, global commodity chains, food and consumer culture and the Japanese fishing sector. Regional foci are on Japan and on the Middle East and North Africa. She is currently completing her Ph.D. about Japanese development cooperation policies in Palestine.

“Sovereignty, citizenship and subjectivation in a new context, as Asia emerges”

Rada Ivekovic, Professor, Sociology Department, University Jeran-Monnet at Saint-Etienne

rivekovic@hotmail.com

The paradigm is changing from sovereignty to governmentality. This is a false dilemma, as they now come together. Sovereignty changed its features and shifted to a great extent to Asia. It is not disappearing, and neither is the nation. In the new international configuration the national-state altered its forms and functionalities. Governance operates without social, political, cultural mediation, without intermediaries, without the unfolding of time, without representation, in politically opaque ways and through sovereignty. We can now see the limits of sovereignty and representation, and yet their rising importance in emerging Asian countries. Exported through colonialism, these were the basis of autonomy as warranty for citizenship and for a stately sovereignty in Europe. Western modernity introduced for colonized continents an interruption with their own past, the histories of their concepts and their own epistemologies. Citizenship belongs to the ensemble of sovereignty and continuity in western modernity. It is a

palliative for dispossessed subjects dreaming of a direct connection to power, state or god. But sovereignty, subject and citizenship are not the only possible historic scenario or sequences. They are one of many historic options, even as the form called state has (practically) prevailed. It is under the regime of sovereignty, of individualism and of subjectivity that the political space unfolds, and not under governmentality and governance. When today the pattern of governance comes to supplant or to complete that of sovereignty, on the one hand we'll remember that governance and biopolitics have had their very first experiments in the colonies through rudiments of "welfare" politics. And on the other, they come to be inoculated to conceptual environments, such as the «Indian» or the "Chinese" one, that had chosen from antiquity not to privilege the *subject*, not to theorize sovereignty etc.

In those « governances » now imbedded in new or renewed proud sovereignties in Asia, supported by the interstatal *international* system, there is a set of different historical references. We need to reconstruct a new genealogy and imaginary for sovereignty and all it implies.

Rada Iveković, Programme director at the Collège international de philosophie (2004-2010), Paris, philosopher, indologist, was born in Yugoslavia (1945). She retired from university as philosophy professor after a long carrier in Yugoslavia and France, as well as visiting professorship worldwide. Member of the scholars' network www.reseau-terra.eu and of the journal *Transeuropeennes*, www.transeuropeennes.eu. Published books in different languages concerning philosophy (Indian or comparative, but not exclusively, and including translations from Sanskrit or Pali, textbooks, essays), political philosophy, feminist philosophy, (literary) criticism, essays. Some publications : *Autopsie des Balkans. Ein psycho-politischer Essay*, Graz, Droschl (2001); with Julie Mostov (eds), *From Nation to gender*, Ravenna , Longo 2002. *Le sexe de la nation*, Paris, Léo Scheer 2003; *Dame Nation. Nation et différence des sexes*, Ravenna, Longo 2003; Ghislaine Glasson Deschaumes & R. Ivekovic (eds.), *Divided Countries, Separated Cities. The Modern Legacy of Partition*, Delhi, OUP 2003; *Captive Gender: Ethnic Stereotypes*, Delhi, Women Unlimited 2005; *PARTITIONS. Reshaping States and Minds*, with Stefano Bianchini, Sanjay Chaturvedi, Ranabir Samaddar, London, London, Frank Cass 2005; *Les citoyens manquants, Banlieues, migrations, citoyenneté et la construction européenne*, <http://www.reseau-terra.eu/article1061.html>, www.transeuropeennes.eu, http://www.reseau-terra.eu/ru_brique171.html, <http://radaivekovicunblogfr.unblog.fr/>, www.ciph.org, <http://www.bookfinder.com/author/rada-ivekovic/>

“Merchants, Markets, and Crony Capitalism: Explaining the Frontier Economy in Chinese Central Asia Today”

Hasan H. Karrar, Assistant Professor, Humanities and Social Sciences, Lahore University of Management Sciences

hkarrar@lums.edu.pk

The landlocked Xinjiang Uighur Autonomous Region (XUAR) constitutes a sixth of China's landmass, and borders eight of China's fourteen neighbors: Afghanistan, India, Kazakhstan, Kyrgyzstan, Mongolia, Pakistan, Russia, and Tajikistan. Xinjiang's sprawling location on the frontiers of Central and South Asia, and the availability of inexpensive overland transport makes Xinjiang accessible to itinerant merchants or shuttle traders from neighboring countries. My paper locates the emergence of informal trading along the historic Silk Road on the eve of the Twenty-first century in two complimentary perspectives on state-market relations:

1. Resilient historical-commercial structures, coupled with declining state power after the Cold War: The first part of this essay argues that as a result of the Soviet collapse, (prior to 1991, Kazakhstan, Kyrgyzstan, Tajikistan, and Uzbekistan were part of the Union of Soviet Socialist Republics) geopolitical and commercial realignments, increasing inter-state interconnectivity in regional and global economic sectors, the nation-state experienced a decline of state power when measured against the rising power of the market. Loosening central control over trade, both in China, and in Central Asia encouraged petty entrepreneurship, informal networks, and transnational contracts. The collapse of the Soviet Union, and the retreat of state authority in comparison to that of the market, led to geopolitical realignment and the reemergence of the historic Silk Road as a new commercial space.

2. Restructuring of state power since the 1990s: But many scholars continue to stress the power of the state in regulating the market; not all political economists agree that the post-Cold War era has been marked by the retreat

of state power, or that the state has become less important in any way. As I illustrate the intervention of the state has been continuously increasing in Chinese Central Asia that has led to a burgeoning formal trade between China and Central Asia. Consequently, from this perspective, the Xinjiang-centered shuttle trade appears as a policy decision of a centralizing state, where Beijing is willing to forgo micromanagement of international trade, encourage informal networks, and transnational contracts for macroeconomic benefits that the informal economy provides to the traditionally impoverished region.

I am an Assistant Professor (History) at the Department of Humanities and Social Sciences at the Lahore University of Management Sciences in Lahore, Pakistan. I have a Ph.D. in East Asian Studies (McGill, 2006). My specialization is contemporary Chinese history and politics, in addition to which I also work on Central Asia (that includes not only the post-Soviet republics, but in my research and writing, frontier regions in China and Pakistan). My research on Sino-Central Asian relations appeared as a book, *The New Silk Road Diplomacy: China's Central Asian Foreign Policy since the Cold War* (Vancouver: University of British Columbia Press, 2009). Besides continuing to work on Sino-Central Asian diplomacy, I am building research on the impact of China's rise on pastoral and semi-pastoral societies in Central Asia and Pakistan. This project explores state policies, new commercial opportunities through shuttle trade, and sedentarization in Inner Asian mountain and pastoral/semi-pastoral societies.

"Yunnan and Southern Silk Roads: Provincial history and contemporary Chinese policy formation"

Tim Summers , Adjunct Assistant Professor, Centre for East Asian Studies, The Chinese University of Hong Kong

timothysummers@yahoo.com

This paper looks at how contemporary policy elites in the Chinese province of Yunnan have imagined the province's pre-PRC history. By examining histories written in the context of contemporary policy making, the paper finds historical narratives of Yunnan's national belonging and accounts of the province's relationship to historical 'southern silk roads', intertwined in ways which create essentialised pictures of Yunnan as a part of China, but with an important role in linking China to neighbouring territories in southeast and south Asia. This latter element has become more dominant since the 1990s. This intertwining can further be understood as the result of the conjunctural coming to the fore of structural elements of Yunnan's historical relations which situate Yunnan in a broader Eurasian framework. The paper aims to contribute to wider thinking about contemporary Chinese historiography and its relevance to policy, as well as to our understanding of Yunnan policy formation in the late twentieth and early twenty-first centuries.

Tim Summers is currently an Adjunct Assistant Professor in Chinese Studies at the inter-faculty Centre for East Asian Studies at The Chinese University of Hong Kong (CUHK). His primary research interests are China's regions (especially southwest China), contemporary Chinese politics and international relations, and issues of global political economy. He completed his Ph.D. at CUHK, and his book, *Yunnan – A Chinese Bridgehead to Asia* – will be published in late 2012. Tim has published and given conference papers on western China. He teaches courses on 'China's Regions and their global interactions' and 'East Asian Regionalism'. Tim was previously a British diplomat for thirteen years, eight of which he spent in Hong Kong and mainland China. He also consults on China.

"Economic Matters, Geopolitical Outcomes: Politics of Capital, Place, and Time in Turkish Foreign Policy, 1945-1960, 1970-85 and 2002-2011"

Lerna K. Yanık, Associate Professor and Chair, Department of Political Science and Public Administration, Kadir Has University, Istanbul

lerna.yanik@khas.edu.tr

This paper is an attempt to explore the link between economic flows and identity perceptions of a country. More specifically, the goal here is to examine how foreign policy is used to diffuse the consequences of cyclical economic crises suffered in Turkey, and how foreign policy produced as a result of this has shaped Turkey's identity in return. The paper traces the discursive origins of Turkey's liminal-hybrid representations from the end of World War II in three episodes between 1945-60, 1970-85 and 2002-2011. It argues that there is a strong link between Turkey's economic cycles and geopolitical representations of the country in the foreign and security policy discourse.

The cyclical economic events that manifest itself as a need or a crisis since the end of WWII has prompted not only the highlighting of Turkey's "geopolitical importance," but later, more increasingly, Turkey's "in-between geopolitics." In the aftermath of WWII, the economic goal was to attract the surplus from the West. Starting from the 1970s, the goal was to exchange of surplus- foreign currency for export goods. The fulfillment of these economic goals, I argue, required (re)formulation of Turkey's geographical and at times historical representations, creation of certain geopolitical representations at certain times to justify Turkey's economic need, thus shaping the basis for the Justice and Development Party's (JDP)'s liminal-hybrid discourse. The JDP by making the claim for Turkey being a central state introduced a twist to this liminal-hybrid discourse. In reality, this is not too different from the previous discourses.

Lerna K. Yanık, is an associate professor and chair in the Department of Political Science and Public Administration at Kadir Has University, Istanbul, Turkey. She received her Ph.D. in Government from Georgetown University and has worked at Bilkent University before her appointment at Kadir Has University. Her current research combines critical geopolitics with critical foreign policy analysis with specific reference to Turkey. She has published in journals such as *Political Geography*, *Geopolitics*, *Middle East Journal of Culture and Communication*, *Research in Social Change*, *Human Rights Quarterly* and *Europe-Asia Studies* and has forthcoming articles in *Turkish Studies* and *Uluslararası İlişkiler*.

Sustainability and Citizenship in Asian Cities

Workshop theme and Workshop Directors Bios

Anne M. Rademacher
New York University
ar131@nyu.edu

K. Sivaramakrishnan
Yale University
k.sivaramakrishnan@yale.edu

Billy Kee-long So
Hong Kong University of Science and
Technology
billyso@ust.hk

In recent decades, rapid urban growth has stretched the resilience of cities and the ecological integrity of urban forms throughout Asia. Taking new shape, they leave unprecedented ecological imprints on their hinterlands and the populations they displace or marginalize. As urban sprawl and incessant redevelopment fray urban ecologies, the environment is strained with pollution, resource scarcity, and public health hazards. Despite this, public sentiment, government policy, and social action aspire as never before toward sustainability, environmental improvement, and more “livable” cities. Asian cities are witnessing rising conflict from disparate groups seeking a place in an unstable urban ecology. In the process, ideologies of environmental improvement are becoming increasingly important for producing or reproducing important modes of expertise, moralities of belonging, and justifications for social action.

This workshop will explore the dynamics of environmental sustainability and citizenship in Asian urban settings by addressing how, in specific cities, urban social processes intersect with assessments of urban environmental order and disorder. Participants ask: how are relationships between environments and societies made, and made *meaningful*, in an urban setting? How do biophysical properties, rules, and histories of nature matter in contemporary Asian cities? How is the urban environment used to construct social identities and demarcate political spaces?

Citizenship and environmental sustainability are the key themes through which these questions are explored. Citizenship invokes the question of rights and their formulation and negotiation in law, government and social conflict. Through this lens we will consider issues of livelihood and residence in cities, as well as the way people make claims upon, and experience, urban forms in historical development and contemporary transformation. Environmental sustainability raises multiple, sometimes conflicting ideas of nature, and aspirations for renewal that connect contemporary urban environmental realities to imagined futures. It highlights how environmentally responsible action is defined, promoted, and articulated in private and public sectors, and how logics of green consumption and growth intersect with the politics of urban sustainability. Government and private enterprise work to refashion the city through ideas of sustainability, affecting both ecological processes and the exercise of citizenship.

We anticipate participants in the workshop will focus on several inter-linked questions and topics, including:

- How claims to natural resources are forged, appealed, and mediated in urban contexts.
- How such claims—be they to ‘open space,’ water, or land—resonate with questions of citizenship, informality, equity, and social strife.
- The changing realms of urban expertise, such as planning, architecture, hazardous waste management, and public health engineering.
- Historically-shaped moments of encounter and contest between various urban actors and their impact on the nature, environmental sustainability, and political economy in Asia’s diverse but connected urban forms.

The workshop will draw together scholars of the environment and urban experience from interdisciplinary backgrounds. Building on strong traditions of political ecology research, it will outline a research agenda for urban environments in East Asia, Southeast Asia, South Asia, and the Middle East, regions that are deeply connected historically and interlinked in the present through urban ecological processes and circuits of labor, capital, and information.

Anne Rademacher is Assistant Professor in the Programs in Environmental Studies and Metropolitan Studies in the Department of Social and Cultural Analysis at New York University. Her work explores the political and cultural dimensions of sustainability in cities. Through ethnographic analyses of urban environmental change, she studies how

place-based affinities, contested histories, and ideologies of belonging develop in struggles over the form, content, and quality of urban environments. Rademacher's central interest is urban ecology – its scientific contours, its application across cultural and political contexts, and its interconnection with social change. She is the author of *Reigning the River: Urban Ecologies and Political Transformation in Kathmandu* (2011), and Co-editor, with K. Sivaramakrishnan, of the forthcoming volume, *Ecologies of Urbanism in India.*

Kalyanakrishnan Sivaramakrishnan, Dinakar Singh Professor of India and South Asia Studies, at Yale University, is noted for his interdisciplinary research focusing on the colonial and contemporary history and anthropology of forests and wildlife conservation in South Asia, particularly India. He is Professor of Anthropology and Forestry & Environmental Studies, Professor of International & Area Studies, and Co-director of the Program in Agrarian Studies. Sivaramakrishnan also serves as chair of the South Asian Studies Council of the MacMillan Center, and Director of the Yale India Initiative. His work spans environmental history, political anthropology, cultural geography, development studies, and science studies. His books, as the author or co-editor, include *Modern Forests: Statemaking and Environmental Change in Colonial Eastern India* (1999), *Agrarian Environments: Resources, Representations, and Rule in India* (2000), *Regional Modernities: The Cultural Politics of Development in India* (2003), *Ecological Nationalisms: Nature, Livelihoods, and Identities in South Asia* (2006), *The State in India After Liberalization* (2010), and the first two volumes of *India's Environmental History*, published in 2011, with a third volume in preparation.

Billy Kee-long So is Chair Professor of Humanities at Hong Kong University of Science and Technology and a former Chair Professor of History and Associate Pro-vice-chancellor at the Chinese University of Hong Kong. Author of *Prosperity, Region, and Institutions in Maritime China* (Harvard University Asia Center, 2000), and co-editor of *Power and Identity in the Chinese World Order* (Hong Kong University Press, 2003) and *The Treaty Port Economy in Modern China: Empirical Studies of Institutional Change and Economic Performance* (Institute of East Asian Studies, University of California, Berkeley, 2011), he specializes in Chinese economic history, historical GIS and geography, legal history, and business history. His works have appeared in *T'oung Pao*, *Annales: Histoire, Sciences Sociales*, and the *Journal of the Economic and Social History of the Orient*, among others.

Sustainability and Citizenship in Asian Cities

Workshop Paper Abstracts & Author Bios

“Leaky States: On Ignorance and Absence in Mumbai’s Water Supply”

Nikhil Anand, Assistant Professor, Anthropology, Haverford College

nanand@haverford.edu

For nearly all of its years since its founding, Mumbai’s water has been delivered to residents on a water supply schedule- a timetable set by the water department to deliver water. As management consultants begin to craft new improvement projects to deliver continuous water supply and reduce leakages, in this paper I explore how and why engineers, city councilors and settlers oppose these projects. Mumbai’s water flows in ways that few are able to calculate and know. By focusing on the everyday practices through which water connections *and* leakages are made, the paper points to a compromised and differentially inclusive public system. The hydraulic system is not only made through diverse technologies of politics- the powers of personal connections, rights claims and money, but also the politics of technology- the powers of pipes, pumps and the leakages they permit. As water is made to flow through this system in ways that are difficult to count and measure, I show how state officials and representatives mobilize practices of leakage and ignorance to produce a system that continues to require their intervention, management and rule.

Nikhil Anand is Assistant Professor of Anthropology at Haverford College. His research focuses on the political ecology of urban infrastructures, and the social and material relations that they entail. Through anthropological research, he study the ways in which natural resources and specific configurations of ‘the public’ are mobilized to assemble urban development and environmental projects in the cities of Mumbai. His ongoing project, *Infrapolitics: The Social Life of Water* in Mumbai, is based on two years of ethnographic research in Mumbai, India. Framed by anxious debates about urbanization in the south on one hand, and disappearing water resources on the other, the project is an ethnographic account of how water is moved to and through the cities of Mumbai, and accessed by those living in its settlements. Nikhil has published articles on a range of urban and environmental issues in journals that include *Cultural Anthropology*, *Antipode*, *Economic and Political Weekly* and *Conservation and Society*.

“From the *Maidan* to the Wetlands of Kolkata: Reappraising the Aesthetics of Nature and Ideologies of Urban Environmental Sustainability”

Debjani Bhattacharyya, Ph.D. Candidate, History, Emory University

dbhatt4@emory.edu

The *maidan*, an open green space in the heart of Calcutta, was created as part of the East India Company’s Fort William by clearing the marshy lands around it during the late 18th century. The *maidan* has been hailed as the lungs of the city, without which, according to health officials, one would breathe thickly through the heat and miasma. Created by the military during the colonial era, it still remains under the purview of the military and an animated history of contestation and changing notions of urban ecology emerges in the colonial and municipal archive, visual representations, maps and Bengali literature. This paper focuses on the space of the *maidan* in Calcutta as an analytic frame of the green common space in order to locate the shifts in the discourses of urban ecology in Bengal by juxtaposing it with the developments within Bengali literary aesthetics pertaining to ideas of landscape, nature and the ‘urban’ at the turn of the twentieth-century.

Such an exploration is critical in order to understand the spatial logic and civic impetus behind the creation and consumption of the ‘green-space’ of the *maidan*, variously called the Brigade Parade Ground, and in Bengali *gader math*. The paper argues that the *maidan* emerged as an easy signifier for discourses of nature, reservoir of fresh air and lungs of the city in an increasingly expanding and congested Calcutta of the late-twentieth century, precisely at a time when the ecologically critical wetlands of the city’s eastern-fringes were being turned into prime real-estate. Therefore, I will begin my investigation by exploring the biggest cultural events in Kolkata, the Annual Book Fair, which was moved from the *maidan* to the wetlands in 2007 in the name to conserving the green zone within the city. In this paper, I try to understand and explore the process through which municipal forces as well as the emergent forms of liberal/bourgeois citizen’s initiatives came together and rallied around the *maidan* in the name of protecting green belts within the city, even while remaining oblivious to the loss of the ecologically critical and fast disappearing

wetlands on the city's eastern fringes.

After completing my Bachelors and Masters Degrees in Literature from Jadavpur University, Calcutta, I went on to pursue a doctoral degree at Heidelberg University, where I held a post as *Wissenschaftlicher Mitarbeiter* (Teaching and Research Assistant) at the Anglistik Department and taught graduate-level courses at the Sudasien Institut. I switched doctoral programmes in 2008 and went to Emory University, Department of History where I am currently working on a research project on late 19th and early 20th century urban history of Calcutta. My dissertation project focuses on the political economy of urban land and spatial citizenship. In the last one and half years, I have also served as a Research Advisor and Report Writer in a project studying housing solutions for the urban homeless in Kolkata with the School for Women's Studies, Jadavpur University working in conjunction with an NGO *The Calcutta Samaritans*. The report produced in this project is currently in press.

“Civilized City:’ State-Society Relations and the Emergence of Notions of Environmental Sustainability in Hanoi, Vietnam”

Cari An Coe, Assistant Professor of International Affairs, Lewis & Clark College

ccoe@lclark.edu

This paper explores how an online journal of urban planning technocrats in the burgeoning mega-city of Hanoi, Vietnam, exerted pressure on the socialist government to temper state-directed strategies of economic growth for environmental reasons, engaging cosmopolitan notions of environmental order and the rights of citizens in relation to the state. This emerging urban social pressure on the state supported by a branch of the state apparatus, professional technocrats, ironically finds its justification in the state-sponsored slogan for Hanoi as a “civilized city” (“*văn minh đô thị*”). This paper analyzes a contentious environmental controversy that grabbed the Hanoi public's attention beginning in 2008: the SAS Hotel investment project in Reunification Park. An online journal, *ashui.com*, run by the Vietnam Urban Planning and Development Association, covered the controversy in detail and framed a public debate on the issue that called for greater government accountability to citizens' rights for green space. The coverage resulted in the government revoking the investment license for the hotel. By following the coverage of this controversy in the commercialized, pluralized state-run media outlets, this paper demonstrates the emergence of cosmopolitan notions of environmental sustainability among a certain educated Hanoi citizenry, and activism within professional technocratic associations affiliated with the government. These technocrats use online media to frame debates on environmental controversies and demand government accountability to citizens' rights to green space.

Cari An Coe is an assistant professor of International Affairs at Lewis & Clark College. She did her Ph.D. in comparative politics at UCLA, a master's in Pacific International Affairs at UCSD, and her B.A. at University of Oregon in anthropology. She lived in Hue and Hanoi Vietnam from 1997-2000, teaching ESL and then working for the Institute of International Education as a U.S. Education Advisor. She returned to Vietnam for ten months over 2006-2007 to do my dissertation research. She grew up in Butte, Montana.

“The Multi-Dimensions of Vulnerability to Cholera in Delhi: An Eco-social Exploration”

Rajib Dasgupta, Associate Professor, Centre of Social Medicine & Community Health, Jawaharlal Nehru University

rdasgupta@jhsph.edu / dasgupta.jnu@gmail.com

This paper explores determinants of vulnerability for cholera endemic areas in a developing world mega-city, Delhi, focusing on cumulative interplay between exposure; susceptibility and resistance conceptualised at multiple levels – neighbourhood, regional and politico-administrative jurisdictions; and accountability and agency in relation to institutions and communities. While emphasising accountability, the paper demonstrates that much of the vulnerability stems from ‘institutional discrimination’ precipitated by notions of legality and planning in urban spaces; deriving these material pathways at multiple levels. Thus, this approach transcends standard ‘biological’ or ‘social’ analyses and explores a more holistic explanation of vulnerability to water borne diseases. Cholera has been used as a marker of waterborne diseases since it is closely monitored and laboratory confirmed data is available.

To explore the causal linkages, in its multiple dimensions and levels, detailed contemporary epidemiological data is

contextualised within the present organisation of the city. This organisation involved understanding constructs such as zoning; locating within them settlements of different strata of populations; understanding the processes of resettlement and provision of services to the migrated, marginalised and excluded; the health services system and infrastructure; and, cholera surveillance and monitoring institutions. Zones or colonies with consistently high prevalence of cholera or frequent focal outbreaks of cholera, using time series data, were considered as vulnerable.

Dr. Rajib Dasgupta graduated in Medicine from the University of Calcutta in 1989 and was awarded the Gold Medal in Surgery and the First Certificate of Honors in Medicine. He obtained his Masters and Ph.D. in Community Health from Jawaharlal Nehru University, New Delhi, India. He served a decade (1993-2003) with the Epidemiology Division of the Municipal Corporation of Delhi and dealt with the epidemics of Cholera O139, Plague, Dengue Hemorrhagic Fever and SARS – problems that were technically challenging and politically sensitive. He joined the Jawaharlal Nehru University in 2003 where he is Associate Professor at the Center of Social Medicine & Community Health. During 2010-11, he was Fulbright Senior Research Fellow and Visiting Associate Professor at the Johns Hopkins Bloomberg School of Public Health.

His research interests include child health programs including polio eradication, immunization, school health and nutrition. He has published in leading international and national journals dealing with programmatic and public health ethics aspects. He is closely engaged with the National Rural Health Mission (NRHM) and serves on key national advisory bodies on communicable diseases and child health programs. He has been consultant to the UNICEF, World Bank and Save the Children.

“Sufficient’ Citizens: The Cultural Politics of Sustainability and the Redistribution of the Sensible in Northeastern Thailand”

Eli Elinoff, C.Phil, Department of Anthropology, University of California, San Diego

eelinoff@ucsd.edu

The Baan Mankong “stable housing” project links poor communities with academics, government officials, architects, NGOs and other poor communities in the aim of improving urban housing, city infrastructure, and transforming the political position occupied by the urban poor in Thailand. Beyond touting these effects, the policy’s proponents argue that the policy’s participatory structure creates new spaces of participation for poor citizens and helps more livable, sustainable cities. Planners seek to make cities more sustainable by instructing residents in notions of “sufficiency economics,”—a theory of economic growth and sustainability promoted by the Thai King, Bhumipol Adulyadej following Thailand’s 1997 economic implosion. This paper examines the intersection between this notion of “sufficiency” and the politics of citizenship in the growing Thai city of Khon Kaen. Based on 18 months of fieldwork observing the project in communities situated on land owned by the State Railway of Thailand, this paper argues that sufficiency plays a complex and contradictory role in promoting development and environmental change. On the one hand, planners and government officials attempt to promote sustainability by targeting the affective lives of poor citizens in order to reform their desires and encourage collectively oriented behavior. By promoting moderation and seeking to train poor citizens to understand “enough,” planners argue that these communities will be stronger and ultimately more sustainable. Residents, on the other hand, incorporate sufficiency as a means of demonstrating their membership in the broader political community and their intentions to develop the city. By employing an aesthetics of sufficiency in their community projects, residents demonstrate their status as legitimate members of the nation and make claims to long-term occupancy rights on the railway’s land. However, the broader policy of sufficiency has done little to check capitalist growth, environmental degradation, or social inequality. Even though this paper suggests that residents use sufficiency as a means of “redistributing the sensible” (Rancière 2004) their claims to land and “rights to the city” remain tenuous.

Eli Elinoff is a Ph.D. candidate in the Department of Anthropology at the University of California, San Diego. He is currently finishing his dissertation *Architects of Citizenship: Democracy, Development, and the Politics of Participation in Thailand’s Railway Communities*. His research interests include citizenship, the anthropology of liberalism and democracy, participatory urbanism, and the politics of development.

“The ‘Green’ Airport? Rethinking Environmental Sustainability in the Pearl River Delta”

Max Hirsh, Post-doc, ETH Zurich’s Future Cities Laboratory, Singapore; Ph.D. Candidate, Harvard University, Department of Architecture, Landscape Architecture & Urban Planning

hirsh@arch.ethz.ch

Thirty years ago, very few people living in the Pearl River Delta had ever been on a plane. Since then, the number of passengers flying in and out of the PRD has increased by a factor of 50. Access to affordable air travel has become an integral component of life in an urban region whose socioeconomic model is predicated on the rapid movement of goods, people, and information. Yet the exponential growth in air traffic generated by these activities brings with it undeniable environmental consequences in the form of air and noise pollution.

The paper posits the airport as a useful lens for interrogating two seemingly contradictory imperatives that are shaping urban design strategies across Asia: the demand for better airport infrastructure on the one hand; and the desire for a more environmentally sustainable approach to city planning on the other. Eschewing superficial discourses on ‘green’ urbanism that merely aestheticize ecological concerns, the paper investigates design strategies that use the peculiarities of the airport typology as a vehicle for providing both freedom of movement as well as access to nature. Paradoxically, while aviation is a major source of pollution, the airport itself is often one of the largest green spaces in hyper-dense Asian cities. Height restrictions and security concerns preclude major development at the airport and along its periphery, such that it is typically surrounded by a low-density, rural landscape; much of which is outside the flight path of approaching planes. Moreover, landscape architects have devoted increasing attention to the design of publicly accessible gardens located around the airport terminal. Until now, however, these spaces have remained largely overlooked and underutilized.

Through field research conducted in Hong Kong and Shenzhen, the paper interrogates the non-aviation dimensions of the airport and investigates design strategies that aim to intensify its recreational potential. In so doing, the paper asks how the airport might serve the needs of all stakeholders in order to promote a higher degree of social and environmental equity in the urban landscape.

Max Hirsh recently completed a Ph.D. in the Department of Architecture and Urban Planning at Harvard University. His dissertation--*Airport Urbanism: The Urban Infrastructure of Global Mobility*--investigated the expansion of international air traffic in the Pearl River Delta and its implications for architecture and urban design. Max has been a visiting faculty member at Harvard; a visiting fellow at the University of Hong Kong; and a guest lecturer and design critic at Princeton, Yale, Technion, Chinese University of Hong Kong, and South China University of Technology. Max has been a fellow of the SSRC, Weatherhead Center for International Affairs, and Fairbank Center for Chinese Studies. His writing has appeared in *History and Technology*, *Log*, *The Next American City*, and *Informationen zur modernen Stadtgeschichte*. In 2012, Max will join the ETH Zurich as a post-doctoral fellow at the Future Cities Laboratory in Singapore.

“Sustainability and the Traditional: Shared Spatial Realms in Hampi, India”

Ashish Nangia, Indo Global Education Foundation, India

ashishnangia@gmail.com

The city of Hampi in Karnataka, India is a designated World Heritage site and also a cultural and architectural landscape. However, it can be argued that this WH status and the aspirations of locals are possibly at loggerheads to each other. What is at stake is the continued relevance of Hampi as a viable cultural destination in Asia and the world. This paper asks several analytical questions: what is the context of ‘world’ heritage in the case of Hampi? How and why does Hampi come to be so designated? How is this global status intermixing with very real local needs? And finally, how can the continued relevance of the site as a destination of global and local importance be made sustainable? What is the definition of sustainability in such a context?

Looking at Hampi through the lens of its own history as a medieval city, the paper examines the world heritage nomination of the site, and compares it to other examples in India and the world. The paper examines key concepts of sustainability as they pertain to the site, and suggests ideas for continued sustainability into the future. Looking at evidence collected from archives and fieldwork, through oral testimonials and web logs, the paper draws up an

overlapping picture of the 'claims' that are made on Hampi as a traditional place of living and a modern place of heritage. It is through reconciling these 'shared spatial realms' that a true picture of the site as an architectural, cultural and possibly sustainable landscape can be constructed.

Ashish Nangia was born in Chandigarh. He is an architect licensed to practice went to architecture school in Delhi, India. He took Ph.D. degrees in Architecture and the Built Environment from Paris (Université Paris 8 Vincennes Saint Denis) and Seattle (University of Washington). He has taught architectural criticism as a teaching associate in the United States (2005-2007), and subsequently as an assistant professor in Rajasthan, India and as an associate professor in Punjab, India. Ashish Nangia also has interests as an architect with interests in sustainability and modern architecture. He has published a book on the architecture of India (*The Architecture of India: An Illustrated Handbook of its History and Buildings*) and published on Indian and modern architecture. He is involved, in private practice, in taking part in international competitions on architecture. Previously Ashish Nangia was partner in NDR Design, a design and research consultancy based in Chandigarh, India. As director and partner, Dr. Nangia participated with Anna Nangia and local firms on a wide range of projects, including developing web presence and corporate identity for a number of local individuals and companies. Dr. Nangia was also architectural consultant for the city of Chandigarh for recycling initiatives. Dr. Nangia has language skills in English, French, Hindi, Punjabi and Hungarian. In his spare time he has published several blogs on topics ranging from architecture to critical thinking, and enjoys reading books and web articles on architectural practice. He has a 5th kyu rating in Shotokan Karate, and practices *Ashtanga* Yoga.

Anna Nangia was born in Veszprém, Hungary. She is a Graphic Designer and Social Worker with experiences and education in social work, branding, web and corporate design and illustration. She is qualified from the ELTE University, Budapest, and the EME College of Art, Budapest/Paris. Since 2009 she has accumulated a wide variety of experiences working with local firms in India in the field of graphic design, book editing and web design. She has participating, with Dr. Ashish Nangia, in the production and illustration of a book on the architecture of India. To her native Hungarian, Anna adds language skills in English, French, German and Hindi. Her website, www.nangianna.org, showcases her recent work and skills. From 2010 to 2011 Anna Nangia was partner and associate designer at NDR Design, a Chandigarh based design and research consultancy.

“Southern invasions: Post Disaster Tourism in Sri Lanka”

Anoma Pieris, Senior Lecturer, Faculty of Architecture, Building and Planning, University of Melbourne

apieris@unimelb.edu.au

Following the end of the Sri Lankan civil war, and the opening up of roads to the north and the east, large numbers of southern civilians have been travelling to the northern cities like Jaffna. Although stimulating the local economies, they are ethnically different and focused on reviving a Buddhist heritage with particular claims on previously contested territories. They tour battle field sites and war memorials asserting their presence as victors in the conflict, but also mourn the loss of family members on unfamiliar ground. The majority of these tourists are from village *samithis* (associations), which organise heritage tours and pilgrimages for the elderly, every month. Tour groups, typically comprising three to four hundred people, carry their own provisions and camp out in temple grounds and associated sites. They are accompanied by younger family members, often including teenagers or children. The impact on the small city of Jaffna of several hundred busloads of tourists, arriving each day, has been debated in the daily newspapers. Residents of Jaffna frequently find this influx confronting.

The object of this paper is to explore the tensions arising from post-war tourism within the framework of increasing local tourism at the end of Sri Lanka's twenty five year civil war. Whereas during the war the tourist industry's efforts were focused on capturing global tourists in hotels in the south, the cessation of military conflict has resulted in an unprecedented increase in local tourism. Numbers of tourists visiting religious sites on specific festivals amount to several thousands. The changing nature of tourism suggests a more organic process by which the movement of people, rather than the movement of troops, reclaim contested territories asserting their identities and beliefs on ethnically different landscapes. Although political and cultural processes parallel these re-inscriptions, advancing specific strategies of relief and reconstruction, there is a distinct difference between the claims made from above and below.

Anoma Pieris is a senior lecturer at the Faculty of Architecture, Building and Planning, University of Melbourne. Her most recent book, *Hidden Hands and Divided Landscapes: a penal history of Singapore's plural society* (University of Hawaii Press, 2009) explores the links between the plural political model and the colonial prison system. She has degrees from the University of Moratuwa and the Massachusetts Institute of Technology and a Ph.D. from UC Berkeley.

“Apprehension/Commitment: Infrastructure, Urbanism and Weather Insurance in the Thai Climate Change Imaginary”

Jerome Whittington, Research & Teaching Fellow, Asia Research Institute & Tembusu College, National University of Singapore

jeromewhittington@gmail.com

In this paper I examine two temporal modes with reference to the flooding in central Thailand in October and November of 2011. I begin with reflection on ‘water as the vector of climate change.’ I take environmental intensities as “vectors,” that is, as speed vectors that indicate the biopolitical stakes of environmental predicaments, rendered, for climate change, not as a matter of life itself but as diverse forms of living. This question of viability can only be raised with respect to diverse infrastructural ecologies, including knowledge infrastructures. The term apprehension means to capture such intensities in the double proposition, apprehension as the possibility of knowing and apprehension as an affective condition of unease. For the Thai flooding, I capture it in national debates surrounding the questions posed by some 6 billion cubic meters of water, which arrived as a long, slow pulse over several weeks of anticipation. Apprehension manifests not primarily in the question of whether the flood event was ‘caused by climate change,’ but as a matter of pragmatic, materialist concerns with respect to reservoir management, the ability to predict seasonal rainfall, the slow process of Bangkok’s land subsidence and its now minimal elevation above sea level, and the creative attempts to deal with water by pushing it out to sea. Reciprocally, commitment is located in the ineluctable commitment to fossil energy infrastructures. But since both these temporal figures point toward future potentialities, perhaps it should come as no surprise that some people are actually excited about the possibilities of climate change. I follow Isabelle Stengers here to talk about climate vis-à-vis a ‘politics of hesitation.’

Jerome Whittington is an anthropologist at the National University of Singapore’s Asia Research Institute, where he is part of the STS cluster and is Singapore’s advisory member to the Asia Pacific STS Network. His research comprises energy, water and climate change; he is currently writing a book called *Accounting for Atmosphere: Climate Change as a Human Problem*, while also publishing on hydropower and environmental norms in Southeast Asia. His research involves themes of uncertainty, apprehension of possible futures, and environmental problematizations writ large. In particular, he is concerned with how viable relations with nonhumans create the conditions for knowledge, in the sense of posing questions or creating thoughts that are barely discernible, feebly announced or ephemeral. Following Canguilhem, he argues that the continuity of environmental problematizations foregrounds the related capacities of reason and error, which may be best investigated in the work of business people, consultants, engineers, or managers. The editor of *Parallax’s* special issue *Science and the Political*, he has recently published ‘Intervention, Management, Technological Error,’ ‘The Institutional Condition of Contested Hydropower,’ and ‘The Prey of Uncertainty: Climate Change as Opportunity.’ He is responsible for the climate change curriculum at Tembusu College.

CONFERENCE VENUE INFORMATION

VENUE

6-7 June

Library Extension Building,
The University of Hong Kong
Pokfulam, Hong Kong

8 June

Rayson Huang Theatre, Shaw Building,
The University of Hong Kong
Pokfulam, Hong Kong

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The badge must be worn at all times to gain entry to sessions and functions.

SECRETARIAT

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BOOK DISPLAYS

6 to 7 June 2012
9:30 AM-4:00 PM

LE5, Library Extension Building

SESSION ETIQUETTE

As a courtesy to the presenters and participants, please switch off (or put on silent mode) all beeping devices (mobile phone, etc.) during all sessions.

CONFERENCE SITE PLAN

Opening / Plenary Session (6 June)
Closing / Plenary Session (8 June)
Breakout Sessions

Hui Pun Hing Lecture Hall, Library Extension Building
Rayson Huang Theatre, Shaw Building
LE2, Library Extension Building
LE3, Library Extension Building
LE4, Library Extension Building
LE6, Library Extension Building
LE7, Library Extension Building
LE8, Library Extension Building

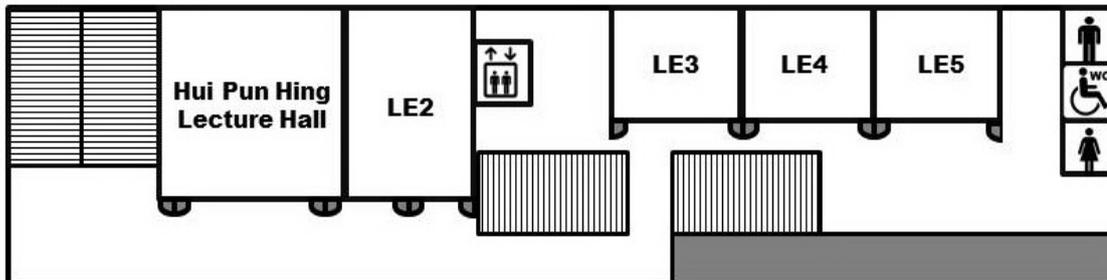
Lunch
Welcoming Dinner
Tea Break / Secretariat / Registration

Maxim's FOOD² 4/F, Chong Yuet Ming Amenities Centre
Senior Common Room, 14/F, K K Leung Building
6-7 June: Hui Pun Hing Lecture Hall Foyer, Library
Extension Building
8 June: Rayson Huang Theatre Foyer, Shaw Building

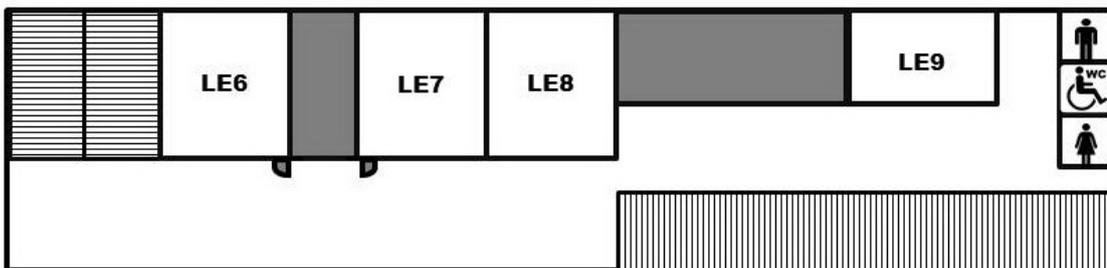
FLOOR PLAN OF CONFERENCE VENUE

Library Extension Building

Level: LG1

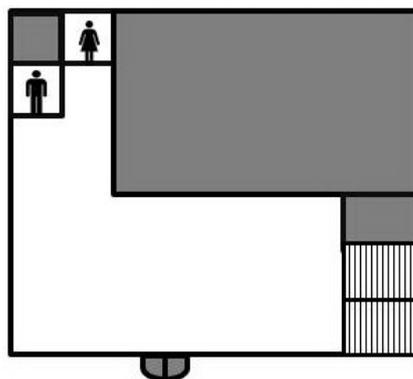


Level: LG2

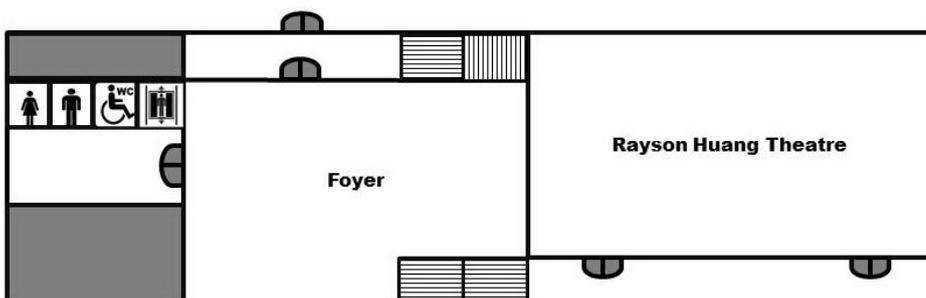


Rayson Huang Theatre, Shaw Building

Level: Ground Floor



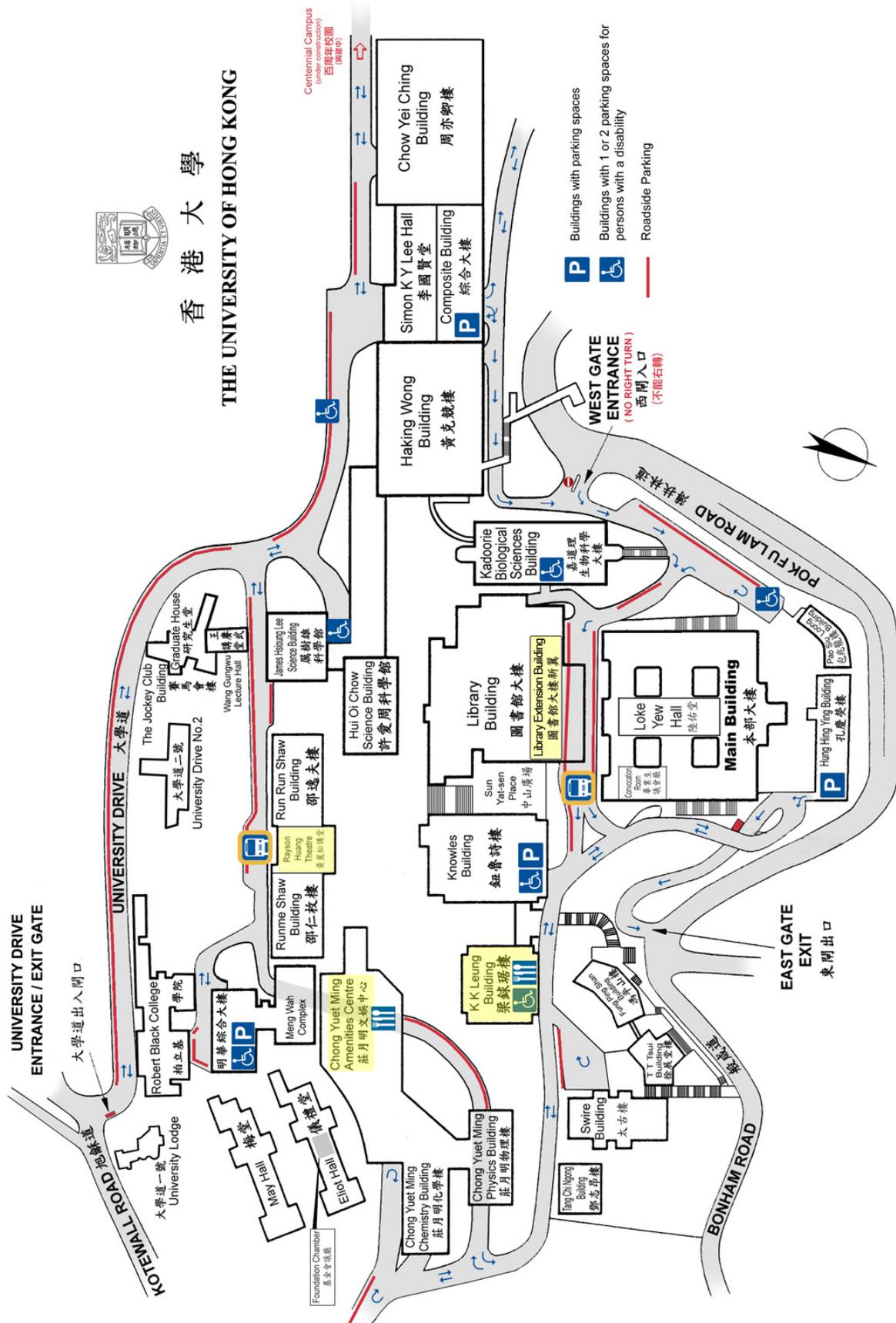
Level: 1st Floor



Legend

-  Entrance
-  Stairs
-  Lift to G/F, Library Extension Building
-  Lift of Runme Shaw Building
-  Male Toilet
-  Female Toilet
-  Disabled Toilet

HKU CAMPUS MAP



LOCAL INFORMATION

SHUTTLE PICK-UP/DROP-OFF

| | |
|------------------------|--|
| From the Hotel to HKU: | 6-8 June, 8:15 AM at Main entrance, Island Pacific Hotel |
| From HKU to the Hotel: | 6 June, 9:00 PM at School Bus Stop, Main Building, HKU |
| | 7 June, 6:30 PM at School Bus Stop, Main Building, HKU |
| | 8 June, 7:00 PM at Shaw Building, HKU |

HOTEL

Island Pacific Hotel
152, Connaught Road West, Hong Kong
Tel: (852) 2131 1188
Fax: (852) 2131 1212
www.islandpacifichotel.com.hk

LANGUAGE

There are two official languages in Hong Kong: Chinese and English. Cantonese is the major spoken language.

CLIMATE

Hong Kong has monsoon-influenced humid subtropical climate. Thunderstorms, brief showers and typhoon are common in summer. Average daily temperature ranges between 26 °C to 30 °C.

ELECTRICITY

The voltage in Hong Kong is 200-220 volts, 50 cycles. On request, the hotel will provide adaptors.

DRINKING WATER

It is recommended to drink boiled water in Hong Kong. For those who prefer bottled mineral water, supermarkets always have ample stock.

POSTAL SERVICE

Hong Kong Post has over 30 post offices on Hong Kong Island. These offices provide wide range of postal and remittance services. Most postal offices are open Monday through Friday, from 9:30 to 17:00 and until 13:30 on Saturday. See www.hongkongpost.com/eng/index.htm for more details.

USEFUL TELEPHONE NUMBERS

| | |
|--|-----------|
| Emergency Services (Police, Fire, Ambulance) | 999 |
| Hong Kong Tourism Board Visitor Hotline | 2508 1234 |
| Hong Kong International Airport | 2181 8888 |
| Hong Kong Immigration Department | 2824 6111 |
| Hong Kong Post | 2921 2222 |
| Directory Enquiries | 1081 |
| Queen Mary Hospital | 2255 3838 |
| The Hong Kong Central Hospital | 2522 3141 |
| St. Paul Hospital | 2830 3709 |

TRANSPORT

MTR

The MTR consists of ten lines in Hong Kong (including Airport Express), with a train arriving every few minutes. It also operates a Light Rail system running in New Territories, plus an inter-city train service into Mainland China. The service hours vary a little but it runs from around 06:00 to 00:30. It is recommended to check what time the last MTR leaves from respective stations if you are planning a late night. You may either buy the Octopus Card (a stored-valued fare card, widely accepted for public transport) at the MTR customer service counter or buy the ticket at ticket vending machine.

BUSES AND MINIBUSES

Cash (no change) and Octopus card are accepted for buses and minibuses. Bus fares range from HKD 3 to HKD 9.8 for Hong Kong Island routes and from HKD 10 to HKD 36 for the cross-harbour routes.

TAXIS

There are three colours to differentiate taxis in Hong Kong: Urban (red), New Territories (green), Lantau Island (blue). They have different charge for the first two kilometres or incremental charge. Urban taxis charge HKD 20 for the first two kilometres or any part thereof. The incremental charge for every subsequent 200 meters or part thereof and for every waiting period of 1 minute or part thereof is HKD 1.5 until the amount reaches HKD 72.5 and HKD 1 after the amount reaches HKD 72.5. There are additional charges for luggage and tunnel fee.

INDEX OF WORKSHOP PARTICIPANTS

| NAME | AFFILIATION | EMAIL |
|------------------------------|---|--------------------------------|
| Muhammad Al Agil | CEO, Jarir Investment & Chairman, Jarir Group | JJ@JARIRINV.COM |
| Syed Muhd Khairudin Aljunied | National University of Singapore | mlsasmk@nus.edu.sg |
| Nikhil Anand | Haverford College | nanand@haverford.edu |
| Michelle Antoinette | The Australian National University | michelle.antoINETTE@anu.edu.au |
| Jacqueline Armijo | Qatar University | armijo@gmail.com |
| Maitrii Aung-Thwin | National University of Singapore | hismvat@nus.edu.sg |
| Ainur Begim | Yale University | ainur.begim@yale.edu |
| Anya Bernstein | University of Michigan | anyabern@umich.edu |
| Ted Bestor | Harvard University | ted_bestor@harvard.edu |
| Rachana Ashish Bhangaokar | The Maharaja Sayajirao University of Baroda | kulrachana@gmail.com |
| Jayati Bhattacharya | Institute of Southeast Asian Studies | jayati2@gmail.com |
| Debjani Bhattacharyya | Emory University | dbhatt4@emory.edu |
| Thomas Borchert | University of Vermont | Thomas.Borchert@uvm.edu |
| Ana Maria Candela | University of California, Santa Cruz | ana.m.candela@gmail.com |
| Nanlai Cao | The University of Hong Kong | ncao@hku.hk |
| Michael Caster | The University of Utrecht, Netherlands | mengkunc@gmail.com |
| Anthony Cerulli | Hobart & William Smith Colleges | CERULLI@hws.edu |
| Cheris Chan | The University of Hong Kong | cherisch@hku.hk |
| Elizabeth Chang | University of Missouri | change@missouri.edu |
| Jenny Chao | Columbia University | jennyjchao@gmail.com |
| Chao-ju Chen | National Taiwan University | cjtan@ntu.edu.tw |
| Joan Cheng | The University of Hong Kong | sycheng2@hku.hk |
| Roland Chin | The University of Hong Kong | rolandchin@hku.hk |
| Lawrence Chua | Cornell University | lc288@cornell.edu |
| Lynette Janice Chua | National University of Singapore | lynettechua@nus.edu.sg |
| Cari Coe | Lewis & Clark College | ccoe@lclark.edu |
| James Cook | University of Pittsburgh | jacook@pitt.edu |
| Elvire Corboz | Princeton University | ecorboz@Princeton.EDU |
| Suzanne Daly | University of Massachusetts Amherst | smcd413@gmail.com |
| Holly Danzeisen | Social Science Research Council | danzeisen@ssrc.org |
| Rajib Dasgupta | Jawaharlal Nehru University | dasgupta.jnu@gmail.com |
| Prasenjit Duara | National University of Singapore | dpprd@nus.edu.sg |
| Renaud Egreteau | The University of Hong Kong | egreteau@hku.hk |
| Eli Elinoff | University of California, San Diego | EELINOFF@mail.ucsd.edu |
| Michael Feener | National University of Singapore | arifm@nus.edu.sg |
| Nora Fisher Onar | University of Oxford | nora.fisheronar@gmail.com |
| Chiara Formichi | City University of Hong Kong | c.formichi@cityu.edu.hk |
| Finbarr Barry Flood | New York University | barry.flood@nyu.edu |
| Ross Forman | University of Warwick | enskam@warwick.ac.uk |
| Simon Fuchs | Princeton University | swfuchs@Princeton.EDU |
| Sonja Alexandra Ganseforth | University of Leipzig | gansefor@rz.uni-leipzig.de |
| Radhika Gupta | Max Planck Institute for Ethnic and Religious Diversity | rads2000@gmail.com |
| Jung-Ok Ha | Seoul National University | jungok@snu.ac.kr |
| Takeshi Hamashita | Sun Yat-sen University | hama@mail.sysu.edu.cn |
| John Heathershaw | University of Exeter | J.D.Heathershaw@exeter.ac.uk |
| Jennifer Mildred Hill | University of Nevada, Reno | jmhill@unr.edu |
| Max Hirsh | ETH Zurich's Future Cities Laboratory, Singapore | hirsh@arch.ethz.ch |
| Wai-yip Ho | City University of Hong Kong | waiyip.ho@gmail.com |
| Engseng Ho | Duke University | engseng.ho@duke.edu |
| Jennifer Holdaway | Social Science Research Council | holdaway@ssrc.org |
| Nur Amali Ibrahim | Harvard University | nibrahim@wcfia.harvard.edu |
| Rada Ivekovic | University Jeran-Monnet at Saint-Etienne | rivekovic@hotmail.com |
| Christophe Jaffrelot | CERI-Sciences Po/CNRS in Paris | jaffrelot@ceri-sciences-po.org |
| Hasan Karrar | Lahore University of Management Sciences | hkarrar@lums.edu.pk |
| Çağlar Keyder | Boğaziçi University | keyder@boun.edu.tr |
| Johannes Kleinen | University of Amsterdam | J.G.G.M.Kleinen@uva.nl |

INTER-ASIAN CONNECTIONS III: HONG KONG

| NAME | AFFILIATION | EMAIL |
|------------------------------|--|-----------------------------|
| Julia Kuehn | The University of Hong Kong | jkuehn@hku.hk |
| Mirjam Künkler | Princeton University | kuenkler@princeton.edu |
| Angela Leung | The University of Hong Kong | angela-leung@hku.hk |
| Morgan Liu | Ohio State University | liu.737@osu.edu |
| Christine Loh | CEO, Civic Exchange (NGO) | cloh@civic-exchange.org |
| Michael Christopher Low | Columbia University | mcl2156@columbia.edu |
| Sandra Khor Manickam | Goethe University at Frankfurt Am Main, Germany | skmanickam@hotmail.com |
| Sertrag Manoukian | McGill University | setrag.manoukian@mcgill.ca |
| Christopher Munn | The University of Hong Kong | cmunn@hku.hk |
| Izumi Nakayama | The University of Hong Kong | nakayama@hku.hk |
| Anna Nangia | Graphic Designer | anna.nangia@gmail.com |
| Ashish Nangia | Indo-Global College of Architecture, Chandigarh | ashishnangia@gmail.com |
| Margaret Ng | Member of the Legislative Council of the HKSAR | margaret@margaretn.com |
| Eva Fahrún Nisa | The Australian National University | eva_amrullah@yahoo.com |
| Aihwa Ong | University of California, Berkeley | aihwaong@berkeley.edu |
| Chang Woei Ong | National University of Singapore | chsongcw@nus.edu.sg |
| Ravi Palat | Binghamton University | palat@binghamton.edu |
| Anoma Pieris | University of Melbourne | apieris@unimelb.edu.au |
| David Lewis Porter | University of Michigan | dporter@umich.edu |
| Anne Rademacher | New York University | ar131@nyu.edu |
| Ronit Ricci | Australian National University | ronit.ricci@anu.edu.au |
| Srirupa Roy | University of Göttingen | sroy@uni-goettingen.de |
| Daromir Antonovych Rudnyckyj | University of Victoria | daromir@uvic.ca |
| Sanjay Ruparelia | The New School for Social Research | ruparels@newschool.edu |
| Farid Fachruddin Saenong | Australian National University | farid.fachruddin@anu.edu.au |
| Seteney Shami | Social Science Research Council | shami@ssrc.org |
| Timothy Shea | University of California, San Diego | timothyjshea@gmail.com |
| Jae-Mahn Shim | The University of Chicago | jaemahn.shim@gmail.com |
| Fabien Simonis | The University of Hong Kong | fabsimonis@yahoo.com |
| Elizabeth Sinn | The University of Hong Kong | hrahyy@hkucc.hku.hk |
| Helen Siu | Yale University and The University of Hong Kong | helen.siu@yale.edu |
| K. Sivaramakrishnan | Yale University | k.sivaramakrishnan@yale.edu |
| Seteney Shami | Social Science Research Council | shami@ssrc.org |
| Billy Kee-long So | Hong Kong University of Science and Technology | billyso@ust.hk |
| Harris Solomon | Duke University | hss7@duke.edu |
| Wayne Shi Lun Soon | Princeton University | wsoon@Princeton.EDU |
| Timothy Andrew Summers | The Chinese University of Hong Kong | timothysummers@yahoo.com |
| Gabriel Tan | National University of Singapore | psygt@nus.edu.sg |
| Xiaoli Tian | The University of Hong Kong | xltian@hku.hk |
| Theresa Ventura | Concordia University | tventura@alcor.concordia.ca |
| Stephan Vines | Independent journalist, writer and businessman in HK | vines@netvigator.com |
| Dan Vukovich | The University of Hong Kong | vukovich@hku.hk |
| Gungwu Wang | National University of Singapore | eaiwgw@nus.edu.sg |
| Charles Wheeler | The University of Hong Kong | cwheeler@hku.hk |
| Jerome Oakes Whittington | National University of Singapore | jeromewhittington@gmail.com |
| Biao Xiang | University of Oxford | biao.xiang@anthro.ox.ac.uk |
| Nurfadzilah Yahaya | Princeton University | nyahaya@princeton.edu |
| Lerna Yanik | Kadir Has University | lerna.yanik@khas.edu.tr |
| Sungwon Yoon | The University of Hong Kong | swyoon@hku.hk |
| Jascha Yu | The University of Hong Kong | jaschayu@hku.hk |
| Deniz Yukseker | Koc University | dyukseker@ku.edu.tr |

